

The Kingdom of God

**AND THE
ONE THOUSAND YEARS' REIGN**

**By
H. M. RIGGLE
First Published in 1899**

FAITH PUBLISHING HOUSE

P. O. Box 518

Guthrie, Oklahoma 73044

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Preface

It is not our object in this little volume to review the hundreds of opposing theories of a future literal kingdom and reign of righteousness upon the earth; for as one writer states it, no two Millennial teachers "fix it up the same way." Suffice it to say that during the last few years thousands upon thousands of volumes have been printed and circulated over the world, teaching the people to hope for a better age yet future, when Christ will establish his kingdom, and offer superior means of grace to mankind. Thousands are today adhering to such teaching, and are thus being deceived with a vain hope. Our love for the many precious souls thus deceived, and for the many more who may come under the influence of such nefarious doctrines, prompts us to lift up our voice like a trumpet and pen the following lines in the name of Jesus. No matter how fascinating a thing is, how beautiful and pleasing to the taste, there can be no real benefit derived from holding the same if it only be a creation of fancy, or the result of wrong interpretation of scripture; nor is God in any way glorified in us holding an erroneous hope. Scattered throughout the book will be found a few choice selections from the pens of some of our beloved brethren whom we esteem very highly "for their works' sake." We pray that this little volume may be blessed of God in turning many minds from vain speculation to Jesus Christ the crucified Son of God, who "NOW commandeth all men everywhere to repent."

—H. M. Riggle, 1899

The Kingdom of God.

INTRODUCTION

In the present dispensation we are the subjects of TIME. With gigantic footsteps he bears us to our future. There is no escape from his course. Few are the human hearts so hardened but at some time or other they are melted into pity; but were the whole universe in tears over the rapid sweep of Time, his silent course would not be stayed, nor his iron heart be moved. On, still on, he presses; but not forever. The period comes on apace when his own death knell shall ring. Swallowed up in eternity, his iron heart shall yet be melted to pity; yea, shall feel the sting of death. "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever, . . . that there should be time no longer."—Rev. 10:5, 6. The iron barriers of the tombs which he has built shall be broken asunder, and the numberless dead shall gather the scattered fragments to build an eternal sepulcher to him who has laid so many in their last repose, but who shall then be wrapped in the unending sleep of eternity.

The uniform voice of the Bible is that the current dispensation is the last age of time. All through the Old Testament the present age is prophesied of as the "last days" (Gen. 49:1, 8-10; Mic. 4:1, 2; Isa. 2:1-3), the "latter days" (Num. 24:14-19; Jer. 23:19, 20; Jer. 30:24; Deut. 4:29-34; Dan. 2:28), the "time of the end" (Dan. 12), etc. What can these expressions mean, if not that the prophets understood the present dispensation to be the last? In Jer. 23 we have a clear prediction of Christ's first advent, the establishing of his kingdom, and his great salvation work in this age. Verses 5, 6. Also of the great apostasy and reign of false prophets during the Christian era. Verses 9-18. In verses 19 and 20 we have a description of the present holiness reformation when God is pouring out the awful judgments of his truth upon all false religion. The prophet further says that all these things would be considered by the people of God in the

"latter days."—Ver. 20. This last expression is rendered as follows in the Septuagint Version: "At the end of the days they shall understand it." That is, during the time these predictions would be fulfilled God's people would understand. But mark the fact that all this was to be in the "end of days." This gospel age is frequently in the scriptures called a day. The prophets speaking of things that would transpire in this age, said, "It shall come to pass in that day." Paul applies the term "day" to this age in Rom. 13:12 and 2 Cor. 6:2. If, therefore, Jeremiah was inspired of God, we are now living in the "end of the days"—the last day of time.

The beloved apostle John knew this. He says "Little children, it is the last time. . . . We know that it [the present age] is the last time."—1 John 2:18. Jude tells us that the great multitude of mockers and scoffers who have opposed Christianity during this gospel age were to come "in the last time."—Jude 16-19. Peter plainly states that Jesus was manifested in "these last times for you."—1 Peter 1:20. "Last of the times"—is the direct from the Greek. Paul says that God hath "in these last days spoken unto us by his Son."—Heb. 1:1, 2. Again, in Eph. 1:10 Paul denominates the present age "the dispensation of the fullness of times." In 1 Cor. 10:11 we read that the lusting after evil things, idolatries, murmurings, etc. of the children of Israel "are written for our admonition, upon whom the ends of the world are come." "Are written for our learning, who live in the end of the ages."—Conybeare and Howson. In Heb. 9:26 it is clearly stated that Jesus appeared "in the end of the world to put away sin by the sacrifice of himself." "At the full end of the ages."—Young. "Completion of the ages."—Emphatic Diaglott. Again says Peter, "The end of all things is at hand: be ye therefore sober, and watch unto prayer."—1 Peter 4:7. Jesus taught that when this gospel of the kingdom shall have been preached in all the world for a witness unto all nations, "then shall the end come."—Matt. 24:14. Paul, speaking of the resurrection of the dead "at Christ's coming," says, "Then cometh the end."—1 Cor. 15:20-24. "Cometh" is not in the text. "Then the end" is the correct rendering. When the seventh trumpet

(elsewhere called the "trump of God," "last trumpet," etc., which shall call forth the dead.—1 Cor. 15:51, 52; 1 Thess. 4:16.) shall sound, then there shall be "time no longer."—Rev. 10:4-7.

How solemn these declarations! God has meted out this planet's end. One long age has followed another until we "now" have entered the "last days" of this world's career. Just a small step before us is the "end of all things;" namely, the end of time, the end of probation, the end of the world, the end of the redemption reign of Christ. If God's word be true, we are living in the "full end of the ages," in "the last time." This age will end with the coming of Christ, the resurrection of the dead, and the general judgment; at which time the righteous will be rewarded and the wicked punished. This being true, it follows conclusively that the gospel of Christ in this age offers the last hope of mercy to Adam's fallen race. In Isa. 49:8 we read of an "acceptable time," a special "day of salvation," the most propitious age of God's grace to mankind. Paul, after quoting this text, clearly applies it, saying, "Behold, **now** is the accepted time; behold, **now** is the day of salvation."—2 Cor. 6:1, 2. Hear this, ye who now presume upon God's mercy, with the vain hope of being saved in an age to come. Now is the accepted time; now is the day of salvation. "**Today** if ye will hear his voice, harden not your hearts."—Heb. 3:7, 8; Heb. 4:7. "Seek the Lord while he may be found."—Isa. 55:6.

Through Christ's death on the cross a present, perfect salvation was purchased for the whole world. He "tasted death for every man." He was "raised again for our justification."—Rom. 4:25. After his ascension he sent the Holy Spirit to convict men of sin, to quicken them to life, and to sanctify; and thus execute the perfect salvation he had purchased upon the cross. He commissioned a perpetual ministry to publish the gospel to "every creature," in all nations to the end of the world: and the gospel is the "power of God unto salvation to every one that believeth" it. The invitations of the gospel are to all the "ends of the earth" to come "without money and without price." "Whosoever will, let him take of the water of life freely." The promises are: "Believe on the Lord

Jesus Christ, and thou shalt be saved." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7:25. "From all your filthiness, and from all your idols, will I cleanse you."—Ezek. 36:25. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."—Heb. 10:19. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—1 Thess. 5:23, 24. "Now the God of peace, . . . through the blood of the everlasting covenant, make you perfect."—Heb. 13:20, 21. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—2 Cor. 9:8. "My grace is sufficient for thee." "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Rom. 6:22. "The Lord is faithful, who shall stablish you, and keep you from evil."—2 Thess. 3:3. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—Jude 24, 25.

in the name of Jesus we ask: What more could God do in a future age for the salvation of the world, than he has done, and now promises to do for all who will meet the conditions of his word? How can men expect to escape the wrath of God, who presume upon such mercies, and reject such offers? Yea, "how shall we escape, if we neglect so great salvation?"—Heb. 2:3. Answer: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and **they shall not escape.**"—1 Thess. 5:2, 3. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the

presence of the Lord, and from the glory of his power." —2 Thess. 1:7-9. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—1 Pet. 4:18. "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." —Matt. 16:16. God now commandeth "all men everywhere to repent."—Acts 17:30. And "except ye repent, ye shall all likewise perish."—Luke 13:1-5. But why multiply texts of scripture? Such are the solemn warnings of the gospel to men who would dare to neglect the salvation of their souls. "Now," today, "**today**" is held out by the divine hand of love and mercy the only hope of this lost world, the last offer of salvation.

No opportunity of salvation will ever be offered to Adam's race beyond the present gospel of Christ. Salvation can only be obtained this side the coming of the Lord. The door of the kingdom is now open. All may enter. Hear it, poor, Christless sinner. God says to you, "Behold, I have set before thee an open door, and no man can shut it."—Rev. 3:8. Christ now reigns upon a mediatorial throne: but the instant he leaves that throne, the world will be without an advocate, without a Savior, or further opportunity of salvation. "When once the Master of the house is risen up, and **hath shut to the door**, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are . . . Depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you thrust out."—Luke 13:25-28.

THE NATURE OF GOD'S KINGDOM

The notion that the Messiah would establish a literal kingdom upon the earth originated with the Jews. Many of them placed literal interpretations upon those prophecies which relate to the coming of Christ, and as a result they expected him to establish a temporal throne, subdue the nations, and restore again the kingdom of Israel. This gross error led them to reject Christ, oppose his spiritual kingdom, and consent unto his death. Because he did not meet their expectations, he became a stumbling-block to them. At one time they tried to "take him by force, and make him a king," but he departed from them. John 6:15. He said, "Ye do err, not knowing the scriptures." "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."—John 18:36.

Jesus acknowledged himself a King, and said, "To this end was I born, and for this cause came I into the world"—namely, his mission was to set up a kingdom, and reign as a king; but this kingdom was "not of this world;" i. e., not temporal or literal. Through all his teaching he endeavored to show the people that his mission was to establish the kingdom of heaven in the hearts of men, and there reign—the "King of peace." "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation [outward show—margin] neither shall they say, Lo, here! or, Lo, there! for, behold, the kingdom of God is within you."—Luke 17:20, 21. This is positive and clear, and should stop the mouth of every latter-day advocate of a literal reign upon earth yet future.

The Pharisees believed that Messiah would establish a temporal kingdom, set up his throne at Jerusalem, etc. (Many modern Pharisees are looking for the same thing today.) So as Christ claimed to be the true Messiah, they naturally asked him when the kingdom of God should come. How clear his answer—"The kingdom of God cometh not with observation." This would not be true were it literal; for such would come with observation. The fact that it cometh not with observation or outward show positively

proves it to be a spiritual kingdom—Christ ruling and reigning in the hearts of his people. Yes, dear reader, “it is your Father’s good pleasure to give you the kingdom;” even the “kingdom of heaven,” a kingdom greater than Alexander or Napoleon ever swayed scepter over. And all this you will find in the full salvation of Jesus Christ. “If any man serve me,” saith the Lord, “him will my Father honor.”

Possessing the kingdom, and enjoying this glorious reign is not located in some future age; but John writing to the seven churches in Asia, in the first century of Christian grace, declared that Jesus Christ, who is the faithful Witness, “the Prince of the kings of the earth,” him that loved us, and washed us from our sins in his own blood, also “hath made us kings and priests unto God and his Father.”—Rev. 1:5, 6. John testifies that he was “in the kingdom, and patience of Jesus Christ.”—Ver. 9. At the very opening of the plan of redemption the blood-washed celebrated the praises of God with a “new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth.”—Rev. 5:9, 10. “And they reign on the earth.”—Rotherham’s Translation. Peter also denominates God’s church in this dispensation “a royal priesthood;” that is, a priesthood of kings. Paul declares that they which receive abundance of grace and the gift of righteousness, “reign in life by one Jesus Christ.”—Rom. 5:17. Hallelujah!

All who live in sin are slaves to their own lusts, and are not able to govern themselves: but salvation makes us “kings” in rule over our own selves; over our passions, appetites, and desires. He that ruleth his spirit is greater than he that taketh a city. Prov. 16:32. Salvation places us in kingly triumph over all the elements of this world; over sin, fashions, and popular sentiments. “Whatsoever is born of God overcometh the world” (1 John 5:4); and hath the victory over the beast (Rev. 15:2); and Satan himself, who claims to be the ruler of the earth. “Behold, I give unto you power . . . over all the power of the

enemy.”—Luke 10:19. You see, dear reader, that the truly saved now possess that for which blind formalists are looking in the future. “Now being made free from sin, and become servants to God, ye have your fruit unto holiness.”—Rom. 6:22. A master of the situation of life, with a peace that nothing disturbs—this is now realized in the kingdom of God. Well hath the poet said:

“One we hail as King immortal,
He did earth and hell subdue;
And bequeathing us his glory,
We are kings anointed too.

“Shall we then by sin be humbled?
Must we yield to any foe?
No, by heaven’s gift we’re reigning
Over all this world below.

“Oh, what grace and high promotion,
That in Jesus I should be
Raised from sin to royal honor,
Even reigning, Lord, with thee!

“All this life is blissful sunshine,
Earth is subject at our feet;
Heaven pours its richest blessings
Round our throne of love complete.

“I am reigning, sweetly reigning,
Far above this world of strife;
In my blessed loving Savior,
I am reigning in this life.”

But let us hear the Savior’s answer to those Pharisees further. “Neither shall they say, Lo here! [in Utah, as the Mormons believe] or, Lo, there! [in Jerusalem, as the Pharisees believed, and modern Millennium-teachers advocate] for, behold, **the kingdom of God is within you.**” “Being questioned by the Pharisees when the reign of God should commence, he answered, The reign of God is not ushered in with parade; . . . for, behold, the reign of

God is within you.”—Campbell’s and Young’s Translation. This is too clear to need comment. Let God be true though every man a liar.

Some latter-day teachers try to evade the truth contained in this text, by affirming that Jesus did not mean what he said; for in the language of the text he would imply that the kingdom of God was in those wicked Pharisees. Such reasoning we maintain is not sound. By using the words “within you” Jesus did not mean to teach that the kingdom was in those wicked Pharisees, but simply wished to convey the truth to them that his kingdom, throne, and reign were not temporal, but spiritual in the hearts of his people. Wilson, who translated the *Emphatic Diaglott*, was a Second-Adventist, and believed in a future literal kingdom. He renders it “among you.” But nothing specially is gained in this; for it would prove that instead of its establishment in a future age, it was then present among the people. But we believe “within you” to be the correct rendering, and the truth Jesus wished to convey. Besides the standard, it is rendered “within you” by the following translations: Revised, Bible Union, Young, Sawyer, Campbell. Paul makes a clear ringing statement on this point in Rom. 14:17—“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” By being born “of water and of the Spirit” we “enter into the kingdom of God.”—John 3:5. The same is taught in Matt. 18:1-6; namely, that through conversion we enter the kingdom—are delivered from the power of darkness, and translated into the kingdom of God’s dear Son.—Col 1:13.

Men are commanded to “seek first the kingdom of God, and his righteousness.” When this is done, and every Bible condition fully met, through the work of conversion—the new birth—the soul enters through Christ the door into the church or kingdom of God. Yet there remains in the heart a sinful nature—“the carnal mind.” This causes an inward warfare between the flesh and spirit. Before Christ reigns supreme this inward foe must be destroyed. The thrones of iniquity must be obliterated. This is accomplished in the glorious work of sanctification. So the fullness of God in the baptism of the Holy Ghost, or

the complete establishing of his throne of fire (Dan. 7:9, 10), which is holiness (Ps. 47:8) in our hearts, is something for which the believer must seek. In this sense he prays, "Thy kingdom come."—Matt. 6:10. The promise is: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." "This is the will of God, even your sanctification." "The very God of peace sanctify you wholly." When the believer presents himself "a living sacrifice" upon Christ the altar, when the last condition is fully met in a complete death to sin and self, then the Holy Ghost with the blood of Christ destroys the body of sin, and moves in us in all his fullness, as a personal abiding Comforter, to abide with us forever—Christ fully enthroned within. "God sitteth upon the throne of his holiness."—Ps. 47:8. "The reign of God is within you." This is the sense in which the saints of the Most High "take the kingdom, and possess the kingdom forever, even forever and ever" (Dan. 7:18), which is "righteousness, and peace, and joy in the Holy Ghost." It will be well also to observe that the kingdom of God is represented in scripture as one of constant conquests and victories.

HISTORY OF THE MILLENNIUM

The Millennium doctrine started in an ungodly heretic by the name of Cerinthus, who lived in the first century. It is true that the Jews generally believed that the Messiah would establish a literal or earthly kingdom. And even some of them believed that Messiah's reign would last a thousand years. We here give an extract from Neander's *History of Christian Dogmas*, Vol. 1, Page 248.

"The idea of a Millennial reign proceeded from Judaism; for among the Jews the representation was current that the Messiah would reign a thousand years upon earth. . . . Such products of Jewish imagination passed over into Christianity."

As before stated, Cerinthus was the first to attempt to introduce this doctrine under Christianity. Let history speak. In Eusebius's *Ecclesiastical History*, Book III, Chapter 28, is preserved a fragment from the writings of Caius, who lived about the close of the second century, which gives us the following account of Cerinthus's heresy: "But Cerinthus, too, through revelations written, as he would have us believe, by a great apostle, brings before us marvelous things, which he pretends were shown him by angels; alleging that after the resurrection the kingdom of Christ is to be on earth, and that the flesh dwelling in Jerusalem is again to be subject to desires and pleasures. And being an enemy to the scriptures of God, wishing to deceive men, he says that there is to be space of a thousand years for marriage festivities." "One of the doctrines he taught was, that Christ would have an earthly kingdom." This is the true origin of the Millennium theory. The reader will observe how lightly our author speaks of Cerinthus's idea of the kingdom of Christ being set up on earth after the resurrection. He says this doctrine was "something which he [Cerinthus] pretends was shown to him by angels." Caius must therefore have believed the orthodox teachings of the scriptures, that Christ's kingdom was set up at his first coming. Observe also that Caius calls Cerinthus "an enemy to the scriptures of God," and one who was "wishing to deceive men." This language he uses with

special reference to the one thousand years Cerinthus claimed would be spent in sensuality. Notice also that Cerinthus believed in an earthly kingdom.

Cerinthus lived in the days of the apostle John. We will now call your attention to the attitude of the beloved apostle toward this Millennial teacher. Irenaeus, who was born about 120 A. D. and was acquainted with Polycarp, the disciple of John, [Eusebius's *Eccl. Hist.*, V. 24], states that while John was at Ephesus, he entered a bath to wash and found that Cerinthus was within, and refused to bathe in the same bath-house, but left the building, and exhorted those with him to do the same, saying, "Let us flee, lest the bath fall in, as long as Cerinthus, that enemy of the truth, is within."—Eusebius's *Eccl. Hist.*, III. 28. Let this be a rebuke to modern Millennial advocates. They claim their doctrine is well founded in the Apocalypse of John. But John called the founder of their theory "that enemy of the truth."

"Cerinthus required his followers to worship the supreme God. . . . He promised them a resurrection of their bodies, which would be succeeded by exquisite delights in the Millenary reign of Christ. . . . For Cerinthus supposed that Christ would hereafter return...and would reign with his followers a thousand years in Palestine."—Mosheim's *Eccl. Hist.*, Page 50.

"Cerinthus required his followers to retain part of the Mosaical law, but to regulate their lives by the example of Christ: and taught that after the resurrection Christ would reign upon earth, with his faithful disciples, a thousand years, which would be spent in the highest sensual indulgencies. This mixture of Judaism and Oriental philosophy was calculated to make many converts, and this sect soon became very numerous. They admitted a part of St. Matthew's Gospel but rejected the rest, and held the epistles of St. Paul in great abhorrence."—Gregory and Ruter's *Church History.*, Page 30.

"Even though the floods of the nations and the vain superstitions of heretics should revolt against their true faith, they are overcome, and shall be dissolved as the foam, because Christ is the rock by which, and on which, the church is founded. And thus it is overcome by no

traces of maddened men. Therefore they are not to be heard who assure themselves that there is to be an earthly reign of a thousand years; who think, that is to say, with the heretic Cerinthus. For the kingdom of Christ is now eternal in his saints."—From a commentary on the Apocalypse, by Victorinus, Ante-Nicene Fathers.

Thank God for the united testimony of history. Observe, dear reader, how closely the modern Millennium-teachers cling to the doctrines of their founder. Cerinthus taught that "Christ will have an earthly kingdom." "After the resurrection the kingdom of Christ is to be on earth." "The resurrection would be followed by exquisite delights in the Millenary reign of Christ." "That Christ would hereafter return, and would reign with his followers a thousand years in Palestine." The only difference is that his modern followers have dropped the idea of sensuality. But how did the early church regard the doctrine of Cerinthus? They declare that he was "an enemy to the scriptures of God, wishing to deceive men." They called him a "heretic." They termed his doctrines the "vain superstitions of heretics," and called all who believed and advocated the same "maddened men." The apostle John called Cerinthus "that enemy of the truth." They taught that "they are not to be heard who assure themselves that there is to be an earthly reign of a thousand years."

What was the doctrine of the early church according to history? "Christ is the rock on which, and by which the church is founded." "The kingdom of Christ is now eternal in his saints." "It was the universal feeling among primitive Christians that they were living in the last period of the world's history."—Encyclopedia Britannica, Vol. VIII. Page 534. The reason they believed this was because the New Testament was their faith, and this is the doctrine of the New Testament throughout. No wonder Cerinthus and his followers "rejected part of St. Matthew's Gospel, and held the epistles of Paul in great abhorrence." Just so do modern Millennium-teachers dwell very little in the plain Gospels and Epistles to prove their doctrines, but speculate in prophecy and revelation.

Having seen that Cerinthus and his false doctrine were rejected by God's church we will now come to its next

chief advocate, Papias, who lived in the first half of the second century. Eusebius, under the heading "The Writings of Papias," says of him: "The same historian also gives other accounts, which he says he adds as received by him from unwritten tradition, likewise some strange parables of our Lord, and of his doctrine, and some other matters rather too fabulous. In these he says there would be a certain Millennium after the resurrection, and that there would be a corporeal reign of Christ on this very earth; which things he appears to have imagined, as if they were authorized by the apostolic narrations, not understanding correctly those matters which they propounded mystically in their representations. For he was very limited in his comprehension, as is evident from his discourses."—Eusebius's *Eccl. Hist.*, Book III, Chap. 39, Page 115. Historians generally tell us that Papias was a very zealous advocate of this imaginary reign of Christ on earth. "The first distinguished opponent of this doctrine was Origen, who attacked it with great earnestness and ingenuity, and seems, in spite of some opposition to have thrown it into general discredit."—Wadlington's *History*, Page 56. "This obscure doctrine was probably known to but very few except the Fathers of the church, and is very sparingly mentioned by them during the first two centuries; and there is reason to believe that it scarcely attained much notoriety even among the learned Christians, until it was made a matter of controversy by Origen, and then rejected by the great majority. In fact we find Origen himself asserting that it was confined to **those of the simpler sort.**"—Wadlington's *History*, Page 56.

Next among the advocates of this doctrine was Nepos, a bishop in Egypt. He advocated the doctrine about A. D. 255. We here insert the following from Eusebius's *History*, Book VII, Chapter 23, under the heading "Nepos, and His Schism." "He taught that the promises given to holy men in the scriptures should be understood more as the Jews understood them, and supposed that there would be a certain Millennium of sensual luxury on this earth: thinking, therefore, that he could establish his own opinion by the Revelation of John . . . He (Nepos) asserts that there will be an earthly reign of Christ." "Though Millennialism had

been suppressed by the early church, it was nevertheless from time to time revived by heretical sects."—Dr. Schaff's History, Page 299. "Nowhere in the discourses of Jesus is there a hint of a limited duration of the Messianic kingdom. The apostolic epistles are equally free from any trace of Chiliasm."—Encyclopedia Britannica—Articles on Millennium.

To sum up the uniform voice of history, the theory of a literal kingdom and reign on the earth was gathered from Jewish fabulous "apocalypse," "unwritten tradition," "carnal misapprehensions," "pretended visions," "suppositions," and "superstitious imaginations." Its advocates were said to be "very limited in their understanding," and "of the simple sort." Millennialism had the worst heretic in the first century for its founder, and its chief advocates thereafter were rejected by the early church. From time to time it was revived by "heretical sects." The vain worldly expectation that the Messiah would establish a literal kingdom caused the Jews to reject him, and his spiritual kingdom. They only wanted an earthly kingdom; hence rejected and crucified the Son of God. As soon as the church began to apostatize, and lost the glory of his spiritual kingdom, vain ambitions awakened the old Jewish desire for a literal kingdom. And so it has come to pass that we have at this time of dead formality a multitude of men teaching the same abominable lie and false hope which crucified Christ nearly nineteen hundred years ago; namely, a literal kingdom of Christ.

THE TIME OF ITS ESTABLISHMENT

The prophets with one accord pointed to the first advent of Christ, as the time when the kingdom of God would be established. All the prophecies which related to its establishment reached their fulfillment at that time. We will begin with Daniel's prophecy. In the second chapter we read that Nebuchadnezzar, king of Babylon, dreamed a dream. This dream was afterwards made known to him by Daniel the prophet. In the dream he saw a great image. "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay."—Verses 31-33. He also saw a stone cut out without hands, which smote this image upon his feet, and broke them to pieces, and the stone became a great mountain which filled the whole earth. Verses 34, 35.

This great image represented four great universal monarchies that reigned one after another in ancient times. In Daniel's interpretation of the dream, he told King Nebuchadnezzar, "Thou art this head of gold."—Verses 37, 38. By this we are to understand that the Babylonian empire is what the head of gold represented. Gold being the most precious metal of the four, proves that the Babylonian empire was the richest and greatest of earthly kingdoms. History proves this to be true. This kingdom arose 2300 years before Christ. In the time of Nebuchadnezzar it was in the height of its power and glory. But Daniel said to Nebuchadnezzar: "After thee shall arise another kingdom inferior to thee."—Ver. 39. This second kingdom was the Medo-Persian, which during the reign of Belshazzar took the Babylonian kingdom. This occurred 538 B. C. This kingdom was what the "breast and arms of silver" represented. The "belly and thighs of brass" was interpreted by Daniel to be a "third kingdom... which shall bear rule over all the earth."—Ver. 39. This was the Grecian empire, which conquered the Medes and Persians 286 B. C., and fell 146 B. C. The "legs of iron," and "feet part of iron, and part of clay," Daniel interprets to be the

"fourth kingdom," in its strong and divided condition. This was the Roman empire, which fell A. D. 476.

Here then we have four universal kingdoms—Babylonian, Medo-Persian, Grecian, and Roman. (Verses 37-43.) "And in the days of these kings [kingdoms] shall the God of heaven set up a kingdom, which shall never be destroyed and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Ver. 44. This is clear. Daniel said that some time during the reign of these four kings, or kingdoms, the God of heaven would set up his kingdom. When Rome, the fourth of these kingdoms, had reached the summit of its glory and power; when its domain was so large that it was denominated "all the world," (Luke 2:1); and Augustus Ceasar was an absolute sovereign ruling over three hundred millions of people, Jesus Christ appeared here among men and established the kingdom of God. Little did the Roman emperor think as he sat proudly on his throne, that a little babe, lying in a manger in the town of Bethlehem of Judea, would establish a kingdom, before which the powers of the Caesars would dwindle into insignificance. But it was so. "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, the kingdom of God is at hand."—Mark 1:14, 15.

Dear reader, if you will accept the testimony of divine truth, you must admit that Daniel locates the establishing of God's kingdom during the reign of those four universal kingdoms; and that it had its fulfillment in the coming of Christ, during the reign of Rome. When Jesus came the time was "fulfilled," the kingdom of God was "at hand." "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet. . . . Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing-floors; . . . and the stone that smote the image became a great mountain, and filled the whole earth."—Dan. 2:34, 35. This stone is the kingdom of God. It never came with human hands. It is a divine institution; was established by Christ himself. Matt. 16:18. It began with the preaching of John the Baptist (Matt. 3:2; Luke

16:16), and was fully set up on the day of Pentecost. Mark 9:1; Acts 2:1-4; Rom. 14:17. The heathen kingdoms of darkness were "broken to pieces" and "consumed" before its march. Earthly kingdoms have arisen and fallen, but this one stands unshaken upon the rock of eternal truth. It has come down through martyrdom, waded through blood, and has stood the storms of ages. When time will have run its course; when all earthly kingdoms will have crumbled into dust; when the earth will be wrapped in a mighty sheet of flame; yea, when the sun and moon will no longer shine, this kingdom will continue to shine in the glory of the Father. Although it has been largely hid away under the human rubbish of men for centuries past, it is again mounting up, and shining forth in power and unity. Yea, that stone has become a "great mountain," which today is filling the whole earth. Glory to God! Jesus Christ is "Prince of the kings of the earth." In the kingdoms of the earth today, kings and rulers bow before him and give him homage.

In Dan. 7:2-7 we read that Daniel saw in a night-vision four great beasts. The first was like a lion; the second like a bear; the third like a leopard; and the fourth was dreadful and terrible, diverse from all the rest, having great iron teeth. Verses 2-7. This vision troubled Daniel; so he asked an angel its meaning. The answer was: "These great beasts, which are four, are four kings [kingdoms], which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."—Verses 17, 18. Here are the same four universal kingdoms that are brought to view in the second chapter; namely, Babylonian, Medo-Persian, Grecian, and Roman. Now mark you; immediately after speaking of these four kingdoms, he says, "But the saints of the Most High shall take the kingdom, and possess the kingdom." By this we are to understand that some time during the reign of these four kingdoms, the kingdom would be given to the saints of the Most High. As we before observed, this was fulfilled during the reign of Rome, by the coming of Christ, and the establishing of his kingdom in the hearts of men.

We will now turn to the prophet Micah. In Micah 4:1-7 we read: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. . . . For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; . . . and the Lord shall reign over them in mount Zion from henceforth, even forever." Here is another clear prophecy of the establishment of God's kingdom, and one often referred to by the Millennium-advocates. Reader, observe that all contained in this prophecy was to come to pass "in the last days." Ver. 1. Now if we can locate the last days, then we will have the exact time of its fulfillment. Turn to Heb. 1:1, 2—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." "These" then are the days of the fulfillments of that prophecy. Here, again, the word of truth cuts off the Millennial theory.

We will now briefly review the prophecy, and prove its fulfillment in this gospel age. The "mountain of the Lord" clearly applies to Mount Zion. See Ver. 7. The Hebrew brethren had "come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem" (Heb. 12:22, 23), which Paul denominates "the general assembly, and church of the first-born." Jesus called his church in this dispensation "a city that is set on a hill."—Matt. 5:14. The "house of the God of Jacob" is "the church of the living God, the pillar and ground of the truth."—1 Tim. 3:15. The

flowing of many nations into it has been fulfilled from the day of Pentecost on. Under the law the true God was known only to Israel. The Jews were his chosen people. But now salvation is for "all people." Luke 2:8-10. The gospel privileges are extended to "every creature" among "all nations" in "all the world." Matt. 28:19, 20; Mark 16:15, 16. And "in the place where it was said unto them, Ye are not my people" they are now "called the children of the living God."—Rom. 9:24-26. People out of all nations of the earth are today saved in the family or kingdom of God. The "law" that is to govern in these last days is not that which came forth from Sinai, but that which came "out of Zion," "The word of the Lord from Jerusalem." This is a clear prophecy of the fact that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:47. This began on the day of Pentecost. It is further stated that "he shall judge among many people." "Jesus said, For judgment I am come into this world."—John 9:39. "For the time is come that judgment must begin at the house of God."—1 Peter 4:17. The beating of "swords into plowshares," and "spears into pruning-hooks," a time when they should "learn war no more," is a clear prophecy of the glorious unity, peace, and love which exist in God's church. The angel announced to the shepherds in the plain that a Savior was born into the world, who would bring "peace on earth and good will toward man." Through the sanctifying grace of God and obedience to the truth, the saved of all nations are brought into "one fold" (John 10:16); belong to but "one" organized "body," or church, the "church of God" (Rom. 12:4, 5; Eph. 4:4; Col. 1:24; Acts 20:28); are all "of one heart and of one soul" (Acts 4:31-33); "one mind" (2 Cor. 13:11); "all speak the same thing" (1 Cor. 1:10); all have "one faith" (Eph. 4:5); "one spirit" (1 Cor. 6:17); all strive together (Phil. 1:27); rejoice together (1 Cor. 12:26); "assemble together" (Heb. 10:25); and "see eye to eye" (Isa. 52:8). God over all, in all, and through them all knits their hearts together in love. Eph. 4:6; Col. 2:2. Surely the prophet did not overdraw his picture of this. And the Lord shall reign over

them in Mount Zion from henceforth, even forever and ever.

Dear reader, this is a present truth, and one that it is your privilege to enjoy. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." "And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth."—Micah 5:2, 4. Here, the birth of Christ, and the glory of his kingdom is foretold. Surely none but such as are blinded by the "god of this world" can fail to see that this prophecy has had its fulfillment in this gospel age. Please turn and read Matt. 2:4-6 and John 7:42.

A sublime description of the peaceful kingdom of Christ is found in the eleventh chapter of Isaiah. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots."—Ver. 1. This clearly refers to the first advent of Christ. "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." "With righteousness shall he judge the poor."—Verses 2-4. Was this not true in the personal ministry of Christ? Did not the people say, "Never man spake like this man"?—John 7:46. "In whom are hid all the treasures of wisdom and knowledge."—Col. 2:3. "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Ver. 5. Now, continuing the same description of Christ's peaceful kingdom, the prophet says: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." "The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den."—Verses 6, 8. Here, the Millennial teacher thinks he has a strong point in his favor. He says: "When Christ comes in his second advent, this earth will be burned over and purified. Then Christ will set up his throne in Jerusalem, and reign a thousand years, etc.; during which time all the wild

animals will be tame. Also, this fire that shall sweep over the earth will burn up the wicked, root and branch, and the righteous will tramp on their ashes," etc. Oh, what blindness! How Satan has perverted the minds of men!

Mark you, dear reader, nothing is said in the eleventh chapter of Isaiah about Christ's second coming. Each time personal mention is made of Christ, clear reference is made to his first advent. See verses 1 and 10. If you are a believer in that theory, let me ask you a question. While the fire is sweeping over the earth, purifying the same, burning up the wicked (as you say), what will become of the animals? Will they be translated and held in mid-heaven until the fires have swept over the earth, and then let down again? or will they be consumed in the fire, and afterward resurrected? Such doctrines are too ridiculous to receive attention. Yet some men are so thoughtless as to believe in them. Here is the secret.

"The natural man understandeth not the things of the Spirit." The redeemed understand these things. The various animals are used in the word of God to show different characters of men. For example—Jesus said to his disciples, "Be ye harmless as doves;" and to Peter he said, "Feed my lambs." Concerning Herod he said, "Go ye, and tell that fox."—Luke 13:22. False teachers are compared to "ravenous wolves," "grievous wolves."—Matt. 7:15; Acts 20:29. Paul said, "Beware of dogs."—Phil. 3:2. Speaking of the characters of the damned, it is said, "Without are dogs," etc.—Rev. 22:15. Hypocritical professors are called "serpents," and "generation of vipers." In Matt. 25 God's people are called "sheep," and the unsaved, "goats." So in Ezek. 34 God's people are compared to "sheep," "fat cattle," etc. This is the sense in which we are to understand Isa. 11:6-8. It teaches how the grace of God in this glorious dispensation would destroy the serpent-like, devouring, natures of men, and make the most lion-hearted sinners, the most ferocious characters, docile and harmless; even so meek that a "little child" can teach and "lead them." Hallelujah! It also teaches the glorious love and unity which exists among the redeemed in God's kingdom. No wrangling, backbiting, deceit, or devouring

one another: but peace which nothing offends; "helpers of each other's joy;" "workers together." And the prophet adds: "They shall not hurt nor destroy in all my holy mountain"—church of God. Ver. 9. All in this fold are "harmless as doves." In the thirty-fifth chapter of Isaiah, the prophet speaking of the "highway of holiness" upon which the "redeemed" in this gospel dispensation were to walk, says, "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there."—Verses 8, 9. You see that domestic animals were used to represent the beastly natures of men, which are destroyed in holiness; and also, that no ferocious character is on the way to heaven. The devil himself would be ashamed to affirm that literal wild animals could walk on a spiritual way, the road to heaven, which is the highway of holiness.

But we are not yet through with the eleventh chapter of Isaiah. "And in that day [the age when all this would be fulfilled] there shall be a root of Jesse [Christ], which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."—Ver. 10. This is so plain that it needs no comment. It clearly applies to the coming of Christ and the present blessings of his kingdom. In full salvation we experience a more glorious reign of peace and blessedness in this life, than all the vain dreams of Millennial glory. The prophet continues: "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Ver. 9. This began with the gospel dispensation. It was fulfilled in the general diffusion of light and truth among all nations in the apostolic days, and still more fully in this glorious evening time. Daniel speaks of it thus: "Many shall run to and fro, and knowledge shall be increased."—Dan. 12:4. These texts do not teach, as many suppose, that there will be a time when all the world will be righteous, but the "knowledge of God shall be increased," until the earth shall be full of it. By the aid of modern inventions, such as the power of steam, the printing-press, etc., thousands upon thousands of tons of pure gospel literature are being sent to all nations of the earth; while a holy ministry is "running to and fro," "having the everlasting gospel to preach unto

them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Thus the earth is rapidly being filled with the knowledge of God. The result was foretold in Dan. 12:10—"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." "Many must be tested, and thoroughly whitened, and tried with fire, and sanctified."—Septuagint. Let the reader observe that at the very time the knowledge of God was to fill the earth, and many be thoroughly whitened, and sanctified, as a result of the same, the wicked were to "do wickedly: and none of the wicked shall understand." The same is taught in Habakkuk 2:12-15, 18-20. This fact is utterly fatal to the Millennial theory.

The following text is often quoted by Millennium-teachers: "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved."—Jer. 23:5, 6. Nothing is here said about Christ's second advent. Clear reference is made to the birth of Christ, who was "the root and offspring of David;" also, to his present reign in this dispensation of grace, and the execution of his righteous judgments against the works of darkness. "In his days Judah shall be saved." And, "Behold, **now** is the day of salvation." Isaiah clearly locates the establishing of the kingdom at Christ's first advent, in chapter 9, verses 6, 7—"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

We will now take up some of the principal texts used by those who believe in a future kingdom where superior means of grace will be offered to mankind, and prove their fulfillment in this gospel age. Thus, one by one, the props of the Millennial heresy fall, under the hammer of eternal truth.

PROPHECY

"The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne."—Ps. 132:11.

FULFILLMENT.

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; . . . This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, . . . he hath shed forth this, which ye now see and hear."—Acts 2:29-33.

"Which he had promised afore by his prophets in the holy scriptures, concerning his Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness."—Rom. 1:2-4.

The angel said unto Mary, "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:31-33.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor."—Heb. 2:9.

"Unto the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom."—Heb. 1:8. Read also 2 Tim. 2:8 and Acts 13:22, 23.

PROPHECY.

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power."—Ps. 110:1-3.

"Yet have I set my king upon my holy hill of Zion. . . . Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Ps. 2:6-9.

"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Ps. 72:7, 8.

"All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is governor among the nations. . . . All they that go down to the dust shall bow before him. . . . A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and declare his righteousness unto a people that shall be born."—Ps. 22:27-31.

FULFILLMENT.

"The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts 2:34-36.

"Who is gone into heaven, and is on the right hand of God: angels and authorities and powers being made subject unto him."—1 Peter 3:22.

"God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee."—Acts 13:33.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on

high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? . . . When he bringeth in the first-begotten into the world, he said, And let all the angels of God worship him. . . . Unto the Son he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom."—Heb. 1:1-8.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, **the hour is come**; glorify thy Son, that thy Son also may glorify thee: as thou **hast given him** power over all flesh, that he should give eternal life to as many as thou hast given him. . . . And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."—John 17:1, 2, 5.

"And ye are complete in him, which is the head of all principality and power."—Col. 2:10.

"All things are delivered to me of my Father."—Luke 10:22. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."—Matt. 28:18.

"To the only wise God our Savior, be glory and majesty dominion and power, both now and ever. Amen."—Jude 25.

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11.

"For we shall all stand before the judgment seat of Christ. . . . Every knee shall bow to me, and every tongue shall confess to God."—Rom. 14:10, 11.

"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be head over all things to the church."—Eph. 1:20-22.

"But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."—Heb. 10:12, 13.

"For he must reign, till he hath put all enemies [sinners] under his feet [by their resurrection to damnation]. The last enemy that shall be destroyed is death. For he hath put all things under his feet." "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father;" "that God may be all in all."—1 Cor. 15:23-28.

"But," says one, "He shall dash them to pieces like a potter's vessel. Where has that a present fulfillment? Answer—"And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."—Matt. 21:44.

PROPHECY.

"All the ends of the world shall remember and turn unto the Lord."—Ps. 22:27.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, . . . because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.—Isa. 60:1-5.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: . . . lowly, and riding upon an ass, and upon a colt the foal of an ass. . . . And he shall speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river, even to the ends of the earth."—Zech. 9:9, 10.

FULFILLMENT.

"Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."—Luke 1:78, 79.

Good old Simeon took the infant Jesus in his arms and said, "Lord, . . . mine eyes have seen thy salvation; . . . a light to lighten the Gentiles."—Luke 2:25-32.

Paul and Barnabas said to the Jews: "Lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord."—Acts 13:46-48.

"On the Gentiles also was poured out the gift of the Holy Ghost."—Acts 10:45.

"Then hath God also to the Gentiles granted repentance unto life."—Acts 11:18.

"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."—Acts 28:28.

Read the following texts: Matt. 12:18-21; Acts 26:14-18; Rom. 15:9-12.

"And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her. Loose them, and bring them unto me. . . . All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord; Hosanna in the highest."—Matt. 21:1-9.

"The whole multitude of the disciples began to rejoice, and praise God with a loud voice, . . . saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."—Luke 19:37, 38.

As we before observed, under the law the true God was known only to Israel—the Jews. They were favored above every nation on the earth. But in this dispensation "repentance and remission of sins should be preached in his name among **all nations**, beginning at Jerusalem."

"And hath made of one blood all nations of men for to dwell on all the face of the earth." The domain of Christ reaches to the uttermost parts of the earth. It has spread from hamlet to city, from vale to hill, from the continents to the islands of the sea; yea, from pole to pole, and from the rivers to the ends of the earth. Out of all nations of earth, people have been and are being saved and brought into the kingdom of God. So, instead of the scriptures teaching a more glorious dispensation yet future, they teach the glorious privileges and blessings of this gospel age. We will now turn to some plain New Testament scriptures on this point. Having already noticed a number of these, they will need but little comment.

"And the engel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:30-33. Read Acts 2:30-36. "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."—Mark 1:14, 15. "From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand."—Matt. 4:17. When Christ sent forth his disciples, he commissioned them, saying, "As ye go, preach, saying, The kingdom of heaven is at hand."—Matt. 10:7. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."—Luke 16:16. "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."—Matt. 11:12. "The kingdom of God is come upon you."—Luke 11:20. When Christ entered Jerusalem, the people cried, "Hosanna! Blessed is he that cometh in the name of the Lord: blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest."—Mark 11:9, 10. "And when Jesus saw that he answered discreetly, he said

unto him, Thou art not far from the kingdom of God."—Mark 12:34.

In the name of Jesus we ask, how can men in the face of such plain scripture, teach that the establishing of God's kingdom is yet future? When Christ appeared in his first advent the time was "fulfilled," the kingdom of God was "at hand." It even began under the labors of John the Baptist, and during Christ's personal ministry the material for the same was taken out. It is said that men "pressed into it." How could this be, if its establishment is in some future age? Speaking of his disciples, Christ said: "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God."—Luke 9:27. "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they see the kingdom of God come with power."—Mark 9:1. "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."—Matt. 16:28. We would be willing to stake this whole argument on these last three texts. During Christ's personal ministry he taught his disciples to pray, "Thy kingdom come," with the promise: "It is your Father's good pleasure to give you the kingdom." And mark the fact, he said, **"I tell you of a truth, ye shall not taste of death, till ye see the kingdom of God come with power."**—If Millennialism be true, the disciples are yet living somewhere upon the earth. But the fact that they are all dead proves beyond question that the kingdom of God has already come.

But when were these promises fulfilled? Answer—"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2:1-4. Read verses 29-36. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14:17. "For the kingdom of God is not in word, but **in power.**"—1 Cor. 4:20. "Ye

shall receive power, after that the Holy Ghost is come upon you."—Acts 1:8. Amen. This is too clear to need comment; we will notice a few more texts before closing this chapter.

Paul testified to the Colossian brethren that God "hath translated us into the kingdom of his dear Son."—Col. 1:13. "That ye would walk worthy of God, who hath called you unto his kingdom and glory."—1 Thess. 2:12. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Heb. 12:28. John testifies that he was "in the kingdom and patience of Jesus Christ."—Rev. 1:9. Peter denominates the church in this dispensation "a royal priesthood"; i. e., a priesthood of kings. 1 Pet. 2:9. They which receive abundance of grace and the gift of righteousness are said to "reign in life by one, Jesus Christ."—Rom. 5:17. Amen and amen.

Seeming Conflicting Scriptures

There are a few texts of scripture, when taken apart from the rest of the Bible, that would seem to teach that the establishing of God's kingdom is yet future. Yet when taken in their true connection they perfectly harmonize with the many plain scriptures already cited which clearly teach the kingdom already set up and possessed by the saints of God. For the benefit of the reader we will quote them in full.

Speaking of the signs which would precede Christ's second advent, it is said: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Luke 21:31. "The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."—2 Tim. 4:1. Jesus Christ conquered death and hell and rose triumphant from the tomb. He ascended into heaven clothed with all power in heaven and in earth. He took his seat at the right hand of God, "crowned with glory and honor." (Heb. 1:1-8; 2:9.) He now reigns "King of kings and Lord of lords." Not only King over earth, but over all heaven; "angels and authorities and powers being made subject unto him." (1 Pet. 3:22; Col. 2:10; Phil. 2:9-11; Eph. 1:20-22.)

The foregoing scriptures teach that in the "last day" Christ will come in all the glory of the kingdom, which he now possesses, and over which he now reigns. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34. "So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1:11. "Harken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"—Jas. 2:5. While we here possess all the elements of Christ's spiritual kingdom, yet a future reward awaits the faithful. Christ has prepared a place for us. Our citizenship is in heaven. We have "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven."—1 Pet. 1:4. This future home and reward is called "his heavenly kingdom" (2 Tim. 4:18), which we shall enter when time will be no more. Amen. We will close this chapter with the following beautiful words selected.

"There is not a nation on earth, or an island of the sea, that to a greater or a less degree has not heard the gospel. That angelic paeon which sounded in the ears of the Judean shepherds: 'Peace on earth and good will toward men,' has rung out from the peaks of the Himalayas, the Alps, the Andes, the Sierra Nevadas. It has cut its way through the impenetrable jungles of Africa to the great lakes at its core. It has broken through the granite walls of China and intrenched itself in the heart of Pekin. It has pierced the heavy veil of Corean shame and kissed with its warming beams every island of the sea and ever nation of the earth. . . . The printing press, the telegraph and telephone, the marine engine, the locomotive, all these late discoveries are inspired by God and put in motion to bring about the glorious end. War, famine, and pestilence are his plowshares which open furrows for gospel seed. The natural sun, humanly speaking, rises in the east and sets in the west. Jesus is called the Sun of righteousness. He came in Palestine, the extreme east, where he was rejected. Steadily the rays of the Sun of

righteousness pierced the western blackness, chasing the darkness of nature's night from the hearts and homes of men, and leaving its eastern rejecters, who 'loved darkness rather than light,' to the gloom they loved. Onward the spiritual sun presses until today in this western land we enjoy his last sinking rays, while those in eastern nations are largely in gross darkness. This western nation is largely the missionary force of the world, and embraces all the light, knowledge, and improvement of the age. The globe has been girdled, the sun of hope for this world is fast sinking behind the everlasting hills. Surely, the evening shadows lengthen across the plains of time, the sun of hope is setting in the great eternal sea. Christ will soon leave the mediatorial throne for the judgment seat." Amen. Even so come, Lord Jesus.

CHRIST ON DAVID'S THRONE*

Most all the teachers of the Millennium heresy find it necessary, in order to hold their position, to claim that Christ is not sitting on the throne of David in this dispensation, and therefore there must be another dispensation—a Millennium of a thousand years—in which Christ will sit upon the throne of David. But if the word of God is against their theory, it must fall. May we not find in the prophecies sufficient evidence or proof, as to whether it is this dispensation or another, in which Christ sits upon David's throne? If we find clear evidence that it is this dispensation, then why look for another in which to accomplish that which is being fulfilled in this present one? Let us turn to the prophecy. Ps. 132:11—"The Lord hath sworn in truth unto David: he will not turn from it. Of the fruit of thy body will I set upon thy throne." The 17th verse reads, "There will I make the horn of David to bud: I have ordained a lamp for mine anointed." Paul speaks, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. 1:3, 4. It is evident the prophet was speaking directly of Christ when he said, "Of the fruit of thy body will I set upon thy throne." For this purpose Christ came into the world. The fulfillment of this scripture, as mentioned in the second chapter of Acts, clearly evidences the fact that it was in this dispensation that Christ was to sit upon David's throne. But we turn to Isaiah 9:5-7—"For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace

*This chapter was written and contributed to this work by Geo. L. Cole.

there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth forever. The zeal of the Lord of hosts will perform this." The government is to rest on Christ's shoulder while he sits upon the throne of David, and upon his throne in his kingdom from henceforth even forever, or from this time forth.

But when is the fulfillment? at the beginning of the Christian dispensation, or at the beginning of the supposed Millennium dispensation? It was when a child was born unto us, when a son was given. This is clearly evident, that the beginning of the reign of Jesus Christ on the throne of David was fulfilled in the days of his incarnation. As this was to be "with burning and fuel of fire," we ask, When does this burning begin? John the Baptist said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." Any New Testament student can easily observe this to be a fulfillment of Isaiah's prophecy, while it is clearly evident again that it is in this dispensation that Christ sits upon David's throne, while the government rests upon his shoulder, and rules his kingdom with judgment and with justice from henceforth even forever. Isa. 16:5—"And in mercy shall the throne be established, and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness." Has he not been doing this through this dispensation? If he has, he is sitting upon the throne of David now. In Luke 1:31-33 is a prophecy which was from the mouth of an angel who said unto the virgin: "Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Do we have presented

before us in this prophecy two dispensations? Not by any means. The birth of Christ, his name, his origin, his throne and reign, are all connected and must be in one dispensation—that is the present one.

Amos 9:11, 12—"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this." This scripture is quoted by the apostle James in Acts 15:13-17, which reads exactly with the Septuagint version. We learn in Isa. 16:5 that the throne and tabernacle of David are identical; therefore if the raising up of the tabernacle of David can be proved in this dispensation, the throne of David being identical with it, will prove to be also in this dispensation. Now let us turn to the New Testament fulfillment of these prophecies.

FULFILLMENT.

Acts 2:30 says of David, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." David says that Christ was to be crucified—put to death—but if he was not resurrected, he could not sit upon his throne. Since he came sitting on the throne of David during his incarnation, he must be resurrected in order to continue upon the throne. The prophet seeing this before, spoke of the resurrection of Christ, that his soul was not left in hell—hades—neither did his flesh see corruption. Had his flesh seen corruption, then the prophecy that Christ was to sit upon David's throne henceforth even forever would have been nullified; but as his body did not see corruption, he therefore continues to reign upon the throne of David.

The apostle Peter here quotes the language of David, as we observed above, in Psalm 132:11, and he presents the same to us as having been, and being fulfilled at that

time, which gives us positive evidence that this dispensation was the prophetic one in which Christ was to reign upon David's throne. Let us read Acts 15:13-17—"After they had held their peace, James answered, saying, Men and brethren, harken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

The visiting of the Gentiles and seeking out of them a people for his name was building the tabernacle of David, and, as we have observed before, the throne of David was in the tabernacle of David. We then have Christ sitting upon David's throne in this dispensation, because it is in this dispensation that the Gentiles are chosen as a people for his name, "that the residue of men might seek the Lord, and all the Gentiles upon whom my name is called, saith the Lord." Thus we find in the Old Testament declaration of prophecy and the clearness of the language in which it is expressed, also in the New Testament citation of its fulfillment, the clearest evidence that could be desired by any one, that Christ now sits upon David's throne.

DAVID IS A TITLE NAME FOR CHRIST.

As further proof that Christ now sits upon David's throne, we will call your attention to the fact that David is a title name for Christ in the following texts: Jer. 30:9; Ezek. 34:23, 24; 37:24-28; Hos. 3:5; Heb. 4:7. If Christ is called David, it then follows that if Christ sits upon his throne, it must be David's throne, from the fact that he is called David in these prophecies, and the same fulfilled declare Christ upon his throne, and that it was David's throne. But he could not sit upon his throne unless he were king; therefore we examine

CHRIST AS KING.

We will notice first in prophecy Zech. 9:9, 10—"Rejoice greatly, O daughter of Zion; shout, O daughter of

Jerusalem: behold, thy King cometh unto thee; he is just, and having salvation: lowly, and sitting upon an ass, and upon a colt the foal of an ass." Could we imagine this to be in some future dispensation, when we find it is already fulfilled during Christ's incarnation? Then Christ was a king during his incarnation. If so, he must be a king yet; but as to the extent of his kingdom we will now read the 10th verse—"And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." "Speak peace unto the heathen" refers to the salvation of the Gentiles. These two verses agree and each alike evidences the fact that it is in this dispensation, and not a succeeding one, that Christ is King, and his kingdom, or dominion, extends to the ends of the earth.

Isaiah 33:22—"For the Lord is our judge, the Lord is our Lawgiver, the Lord is our King; he will save us." Millennium-teachers admit that Christ is Lord and Savior, but he is not a King as yet: but this language declares him to be our King and our Lawgiver. The New Testament is the law he has given us, which proves as a discipline, ruling all the subjects of his kingdom on earth. This prophecy we will now find to have been

DECLARED AS FULFILLED.

In Matt. 21:1-9 Christ as a King is said to have come, riding into Jerusalem upon an ass, and this is exactly what Zechariah said he would do. "And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!" But this is made plainer in Mark 11:10, where the people cried, "Blessed be the kingdom of our father David, that cometh in the name of the Lord. Hosanna in the highest!" The people believed then that Christ had come in the kingdom of his father David.

Neither were they disappointed, because Matthew says all this was done that it might be fulfilled which was spoken by the prophet, saying, "Tell ye the daughters of Sion,

Behold, thy King cometh unto thee, meek and sitting upon an ass, and upon a colt the foal of an ass." "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John 18:36, 37.

Here Christ acknowledges himself to be a king, to possess a kingdom, and his servants were the subjects of the same. It might be perplexing to some if they understood David's kingdom to be of this world and Christ's kingdom not of his world, how that Christ could be on David's throne. The subjects of David's kingdom were the children of God in that dispensation, while the children of God are the subjects of Christ's kingdom in this dispensation. This solves the mystery and adds another clear evidence to the fact that this is the dispensation in which Christ was to reign as King upon the throne of his father David, and there is not one text, to my knowledge, that speaks of Christ on David's throne that could possibly refer to any other dispensation than the present one.

We that are now translated into the kingdom of his dear Son (Col. 1:13) know that his kingdom is righteousness, and peace, and joy in the Holy Ghost (Rom. 14:17), and a scepter of righteousness is the scepter of his kingdom. Heb. 1:8. He reigns over us in Mount Zion and in Jerusalem. Isa. 24:23; Heb. 12:22. And he must reign (continue) till he hath put all his enemies under his feet. The last enemy that shall be destroyed is death. 1 Cor. 15:25, 26. This is accomplished at his second coming. Then the end, when he shall have delivered up the kingdom to God, even the Father. 1 Cor. 15:22-24. The time when Millenarians expect him to begin his reign is the exact time that these texts declare that he ceases to reign, having delivered the kingdom to the Father. Hence if Christ does not reign over us in this dispensation, he never will. May the deceived ones learn this before the coming of the Lord. Amen.

THE SECOND COMING OF THE LORD AND WHAT WILL FOLLOW

It is an undeniable fact that the church in her present condition is instructed to look for the return of Christ from heaven, as the next great event. Nowhere are we instructed to look for a pre- or post-millennial reign on earth. We will present the arguments relating to the subject of this chapter under several propositions.

I. THERE IS BUT ONE PERSONAL COMING OF CHRIST FUTURE.

"What shall be the sign of thy coming?"—Matt. 24:3. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ."—2 Thess. 2:1. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5:23. "Whom the Lord shall . . . destroy by the brightness of his coming."—2 Thess. 2:8. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."—Tit. 2:13. "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time."—Heb. 9:28. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."—1 John 2:28. "Be patient therefore, brethren, unto the coming of our Lord. . . . Be ye also patient: stablish your hearts; for the coming of the Lord draweth nigh."—James 5:7, 8.

Some latter-day teachers advocate three comings of the Lord yet future, but all the foregoing scriptures with many more teach us to look for but one coming, which will be at the end of this world.

II. THE MANNER OF HIS COMING.

1st. Visibly. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by

them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”—Acts 1:9-11. This is clear. “This same Jesus, shall come again, in like manner” as he went up. He went up bodily and visibly. They saw him ascend, “and a cloud received him out of their sight.” “In like manner” shall he descend from heaven. “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.”—Rev. 1:7. “The powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory.”—Luke 21:26, 27; Mark 13:26. “And then shall appear the sign of the Son of man in heaven and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.”—Matt. 24:30; Mark 14:61, 62.

Russel and other Millennium-advocates teach that Christ has already come in his second advent. But their whole “presence of Christ” theory is without support of a single text of scripture. The positive testimony is that when he comes in the clouds of heaven “every eye shall see him.” Mark you, dear reader, not only will the righteous see him, but all the tribes of the earth, “and they also which pierced him” shall see him when he comes.

2nd. Unexpectedly. “Behold, I come as a thief. Blessed is he that watcheth.”—Rev. 16:15. “If therefore thou shalt not watch, I will come on thee as a thief.”—Rev. 3:3. “But the day of the Lord will come as a thief in the night.”—2 Pet. 3:10. “For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. “For when they shall say, Peace and safety, then sudden destruction cometh upon them; . . . and they shall not escape.”—1 Thess. 3:2, 3. “And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass,

and to stand before the Son of man.”—Luke 21:34-36. “But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.”—Matt. 24:37-39.

This is very plain. The coming of Christ is a great and solemn event pending, for which the church is to look and watch, for which to be ready. That day and hour the Father only knoweth. When the rending heavens shall reveal his presence, this world will be in a Sodom state, and as the antediluvian world before the flood. The millions of earth will be sleeping in carnal security. Thousands dreaming of Millennial glory. Oh, the surprise and disappointment of the masses in that great day! Never since the foundation of the world has there been a day like this, in the surprise and terror with which it will break upon the thoughtless millions of the population. Business and pleasure will occupy the minds of men as usual up to the close of the preceeding day. The sun will rise and set with the same placid majesty, and fling his smiling radiance with the same bountiful profusion on this devoted world as he sinks beneath the western horizon. Myriads will go to rest, dreaming of future years of wealth and happiness. But the loud blast of the “trump of God” will awake them to sleep no more; and looking up they will see the heavens on fire. The worldling, elated with schemes of opulence and splendor, will suddenly find his visions dispelled by the light of eternity, and the despairing cry, “The Judge is come!” The astounded senate will suddenly break up at the crash of the conflicting elements, and hurrying away in wild confusion, see that the great Legislator is come. The ermined judge and the manacled prisoner will hear themselves alike summoned without ceremony to the great tribunal. The miser, counting his gold, or reckoning his profits, will be panic-stricken by the knell that tells him gold has no more value, and his priceless soul is lost, forever lost, in seeking a bursted bubble. The procrastinating trifler, dreaming of mercy

after years of worldly pleasure, will be filled with dismay to see that the day of grace is past and the hour of retribution come. The anxious speculator, the busy merchant, the thriving tradesman, racking imagination with schemes of gain, panting to reach the goal of wealth, and revel in earthly aggrandizement, without one thought of God or eternity intruding on the vision of anticipated bliss, will be struck with terror to find the delusive mirage break up before the glare of the flaming skies and the catastrophe of a ruined world. The atheist, who denied God's being, will be appalled at the sight of his person. The Demases who have forsaken him for the world, the Judases who have betrayed him for silver, and all the host of apostates and blasphemers who have despised his name and trampled on his blood, will stand aghast when the great day of his wrath shall break upon their sight. It was an awful night in Egypt when every family rose up to bewail its first-born struck with death. It was a day of awful vengeance when the siege of Jerusalem closed with the crash of a ruined city over one million one hundred thousand dead bodies. It was a day of anger when the deluge burst upon a degenerate world and overwhelmed its despairing millions in one common grave.

But this day exceeds them all; for it is the day when time has run its course, when universal retribution shall be rewarded, when God himself shall come down to take vengeance on them that know him not, and pent-up fires shall envelop the earth in a general conflagration. Throughout the New Testament the most solemn charges and warnings are given to the church to be ready for that great and awful event. "Watch therefore; for ye know not what hour your Lord doth come."—Matt. 24:42. "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh."—Ver. 44: While to the masses Christ's coming will be a great surprise, his faithful church will be "looking and hastening unto the coming of the day of God." "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep

as do others; but let us watch and be sober."—1 Thess. 5:4-6.

3rd. With his saints. "Them also which sleep in Jesus will God bring with him."—1 Thess. 4:14. "At the coming of our Lord Jesus Christ with all his saints."—1 Thess. 3:13. The spirits will return in that day and reanimate these bodies just raised.

4th. With a shout. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."—1 Thess. 4:16.

5th. Quickly. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."—Matt. 24:27. "Watch ye therefore; . . . lest, coming suddenly, he find you sleeping."—Mark 13:35, 36. "Surely I come quickly. Amen. Even so, come, Lord Jesus."—Rev. 22:20.

III. THE OBJECT OF HIS COMING.

There are four things clearly stated in the New Testament that will take place at Christ's coming.

1st. The general or universal resurrection of all the dead. There will be millions of people, good and bad, living upon the earth when Christ comes. These, Paul tells us, will not taste death; but "shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. 15:51, 52. No one will deny that the apostle here speaks of a resurrection which includes the church: and mark the fact that the trump which calls them forth is called the "last trump." By this we are to understand that all the dead, both righteous and wicked, will come forth at that time; for how could another trump call forth the wicked a thousand years after the "last trump" had sounded? Preposterous. The language is clear. "The trumpet ['last trump'] shall sound, and the dead [all the dead] shall be raised, . . . and we [the living] shall be changed."

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that

Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. 4:13-17. Here we are plainly told that the resurrection of the dead will take place at the very time "the Lord himself shall descend from heaven with a shout, . . . and with the trump of God"—the last trump. The order of the resurrection is also clearly given. All that "are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For . . . the dead in Christ shall rise first." "The living, who are left over to the coming of the Lord, will by no means precede those who fell asleep. Because the Lord himself will come down from heaven with a shout, . . . and the dead in Christ will be raised first, then we, the living, who are left over, shall at the same time with them, be caught away in the clouds, for a meeting of the Lord in the air; and so we shall be always with the Lord."—Emphatic Diaglott. "The living who are left over to the arrival of the Lord, in no wise may get before those who fell asleep. . . . For the dead in Christ will rise first; after that, we the living who are left over, all at once, together with them, shall be caught away," etc.—Rotherham. "We who are living, who survive to behold the appearing of our Lord, shall not enter into his presence sooner than the dead."—Conybeare and Howson. This is clear and conclusive. The saints living on earth when Christ comes will not "precede" the righteous dead. They will first be raised, before we will enter into the presence of the Lord. After this we "together with them" shall be caught up and be forever with the Lord.

The reason the wicked are not mentioned in this scripture is because the apostle was treating directly on the hope of the church. When the Lord himself shall

descend from heaven with a shout, not only will the righteous dead hear his voice, but the wicked also will come forth at the same time. "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:28, 29. This scripture forever demolishes the theory of an intervening thousand years between the resurrection of the righteous and that of the wicked.

Christ positively declared that all that are in the graves, both they that have done good and they that have done evil, shall hear his voice, and come forth in the same "hour." Daniel looking forward with prophetic eye to the very end of time, beholds this universal resurrection, and thus describes it: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. 12:2. This text is rendered in Young's Bible Translation as follows: "And the multitude of those sleeping in the dust of the ground do awake, some to life age-during, and some to reproaches, to abhorrence age-during." Here again, it is taught that the whole multitude of the dead, both righteous and wicked, will come forth in the last day. In Paul's defense before Felix, he boldly declares "that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:15. How many resurrections? "A resurrection of the dead." Who are included in that resurrection? "Both the just and unjust." So positively teaches the immutable word of truth which liveth and abideth forever. "A resurrection there shall certainly be, both of righteous and of unrighteous."—Rotherham's Translation. In the name of Jesus we ask: Could language more clearly teach but one literal resurrection, and that resurrection made up "both of righteous and of unrighteous?" If Paul had believed the Millennium heresy, he would have said: "There shall be two resurrections of the dead; one of the just, the other of the unjust. But, thank God, Paul was not of the "simpler sort" Origen speaks of, but spoke by inspiration of God.

The Revelator says that when "he cometh with clouds," "every eye shall see him, and they also which pierced him."—Rev. 1:7. This so clearly proves that both classes of the human family will be raised at that time that there is no appeal from it. "And I saw a great white throne, and him that sat on it. . . . And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; . . . and they were judged every man according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:11-15. Here again we see the dead, all the dead, coming forth from land and sea, and immediately the judgment scene follows, and the separation of the righteous and wicked, "and whosoever was not found written in the book of life was cast into the lake of fire." The language clearly implies that in that day of final examination some will be found in the book of life and others not. "How say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen."—1 Cor. 15:12, 13. "For since by man came death, by man came also the resurrection of the dead."—Ver. 21. "He shall rise again in the resurrection at the last day."—John 11:24. Who, but such as are blinded by deception, can fail to see that in these texts but one resurrection, the "resurrection of the dead"—all the dead—is spoken of; and that resurrection will take place "at the last day"?

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—1 Cor. 15:22-28.

This text is clear and conclusive. (1) All of Adam's race will be raised from the dead. (2) This will take place at Christ's coming. (3) Then cometh the end. "Cometh" is not in the original text. "Then the end" is the correct rendering. The Millennial advocate says that "immediately after the resurrection of them that are Christ's at his coming, the kingdom will be set up, and Christ will reign upon earth with his saints one thousand years, after which the wicked will be raised." Nothing of the kind is hinted at in the text. In fact it proves directly to the opposite. With the resurrection of "them that are Christ's" comes the end. "Then ~~the~~ end, when he shall have delivered up [mark you, not set up] the kingdom to God. When he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet." Here the apostle clearly shows that Christ's kingdom is not a reign of perpetual rest from his enemies, but one of continual conflicts and victories. Christ reigns while his enemies are being conquered and not after they are all conquered as Millenarians teach. The enemies Paul speaks of him conquering are spiritual antagonizing powers. In the morning of the Christian era, Christ went forth "conquering and to conquer."—Rev. 6:1, 2. The first enemy was sin, which he conquered on the cross. Next he conquered the dragon (Paganism). See Rev. 12:3, 7-10. Next, the beast (Popery); then, his image (Protestantism); then, the Gog and Magog union of false religions (These points will be taken up fully in subsequent chapters.); and finally, he conquers death in the resurrection of the entire human family. "The last enemy that shall be destroyed is death." Ver. 26. This makes the end of his reign, being the last enemy to conquer. "Then the end" when he shall deliver up the kingdom to the Father, the end of time, the end of probation, the end of this world, the end of the reign of Christ, as the second person. Christ now reigns upon a mediatorial throne. But soon he will leave that throne for the judgment seat. Then the world will be without an advocate, without a Savior, or further opportunity of salvation. The redemption plan will then have been finished. The sacrifice for sins was offered; the Spirit came and strove with all

flesh; the gospel was published to all nations; Christ comes in the clouds of heaven; the judgment is set, and eternal rewards and punishments are meted out to all men; Christ delivers up the kingdom to the Father, who no more reigns particularly in the Son, but "all in all," as from all eternity. So 1 Cor. 15:22-28 is utterly fatal to the Millennial heresy; for instead of Christ setting up the kingdom, it positively says that at the time of his coming he will "deliver up" the kingdom which he now possesses and over which he now reigns. To sum up all the foregoing scriptures, the following facts are clearly taught:

1st. There will be a literal resurrection from literal graves.

2nd. This resurrection will take place the instant of Christ's coming.

3rd. It will be universal. "All that are in the graves shall hear his voice, and shall come forth."

4th. Being universal, it includes the two great classes of the human family—"they that have done good and they that have done evil."

Having proved that the universal resurrection of all the dead will take place the instant of Christ's coming, we will now prove that the judgment scene immediately follows.

2nd. The general judgment, the reward of the righteous, and the punishment of the wicked. "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead."—1 Pet. 4:4, 5. "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead."—Acts 10:42.

When will this judgment take place? Answer: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead **at his appearing** and his kingdom." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love **his appearing**."—2 Tim. 4:1, 8. Thank God for this clear testimony. Instead of setting up a Millennial reign, it is positively declared

that Christ will judge the "quick" (just changed) and the "dead" (just raised from their graves) at his appearing, and at that time the apostle and all who love his appearing will be crowned. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts."—1 Cor. 4:5. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—Matt. 16:26, 27. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds."—Rom. 2:5, 6. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."—Rev. 22:12, 11.

That a Millennial age will follow Christ's second coming is utterly refuted. The revelation of Jesus Christ from heaven will be the time of the general judgment, the reward of the righteous, and the perdition of the ungodly. Let us briefly glance at the foregoing texts. As before observed, 2 Tim. 4:1, 8 proves that Christ will judge the quick and the dead "at his appearing" (not a thousand years after), and in that day the righteous will be crowned. 1 Cor. 4:5 also proves that the judgment will take place **when the Lord comes** who will bring to light the hidden things of darkness.' Yes, dear reader, in that day "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."—Eccl. 12:14. And "every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. 12:36. In Matt. 16:26, 27 is a blast of warning to all men that Christ will come in the glory of his Father, "and then [at that time] he shall reward every man according to his works," and then there shall be no more es-

cape from sin, but the wicked shall have forever lost their soul. Rom. 2:5, 6 is a solemn warning to ungodly men who oppose the truth, and presume upon God's mercies. To such, the revelation of Jesus Christ from heaven will be a day of wrath, when God shall "render to every man according to his deeds." Rev. 22:11, 12 also proves that the instant of Christ's coming shall eternally fix the doom of all men, whether pure or filthy. Amen. The fact that all, both righteous and wicked, will be judged at the same time, is fatal to Millenniumism. But such is the plain testimony of scripture.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:12-15. Here is pictured the manner of the judgment.

First. When Christ comes, seated upon the "great white throne" (ver. 11), the dead, small and great, shall stand before God. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. 5:10. "We shall all stand before the judgment seat of Christ. . . . So then every one of us shall give account of himself to God."—Rom. 14:10-12. Thank God for the hammer of truth which demolishes every false doctrine of devils. Oh, how clear the testimony! The dead—all the dead—"small and great," "good and bad," "**shall all** stand before the judgment seat of Christ" in that great day. And then, says the apostle, "every one of us shall give account of himself to God;" "that every one may receive the things done in his body, according to that he hath done, whether it be **good or bad.**" Whatsoever a man soweth that shall he also reap.

Second. The books will be opened, and the dead shall be judged out of those things which are written in the books, according to their works. Those who lived under the law "shall be judged by the law."—Rom. 2:12. Those who live under the gospel shall be judged by the gospel.

Rom. 2:16; John 12:48. The heathen will be judged by the law written in their hearts, the law of conscience. Rom. 2:12-15.

Third. And whosoever was not found written in the book of life was cast into the lake of fire. This proves that in the final examination some will be found in the book of life and others not. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; **when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day.**"—2 Thess. 1:7-10. This text also clearly proves that the punishment of the wicked and the reward of the righteous will be given "**when** the Lord Jesus will be revealed from heaven." Instead of setting up a kingdom, and reigning a thousand years here upon earth for the conversion of the millions who in life rejected his offered mercies, he will come "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." And mark the fact, that all this will take place "when he shall come to be glorified in his saints, and to be admired in all them that believe." Thus the rewarding of the righteous and the punishing of the wicked will take place at the same time, the time of Christ's coming. So positively asserts the word of God. Whosoever teaches to the contrary contradicts these scriptures and the many other texts already cited. Let God be true, though every opposing theory be proved a lie.

In different places it is said that Christ will come "with power and great glory," the "glory of the Father." The text quoted above proves that this awful glory is what will drive the wicked in everlasting destruction from his presence to the flames of eternal hell. No one can enjoy the fellowship and companionship of the Creator, but those who in life live upon the plane of his nature, and possess his holiness. How, then, can any soul with the smallest spot of sin hope to stand before God in the awful day of his coming and judgment? Oh, how many

plain and solemn warnings God has given to all men of that day when all must either stand or fall in the presence of his majesty and glory! No unholy man can endure the presence of God and his divine glory. "As it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."—Luke 17: 28-30. This text is too clear to need comment. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; . . . the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto that day of judgment to be punished."—2 Pet. 2:4-9. Is it not astonishing that men, in the face of such scripture as this can become so subverted as to teach that Christ will come and set up a literal kingdom and reign for the conversion of the world? How in the name of reason can men believe such doctrines when not one text in the Bible teaches such a thing?

Hear this: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."—Matt. 24:44-51. This scripture teaches that the

coming of Christ is the next great event for which the church is to look. A solemn charge is given to be ready. The "faithful and wise servant" who has obtained salvation, and diligently serves God in life, walking in all holy conversation and godliness—"blessed is that servant, whom his Lord when he cometh shall find so doing." Such will then be rewarded in heaven. But how will the "evil servant" fare, who in life failed to obtain salvation, but with a mere profession lived a selfish, ungodly life? Will such have further opportunities of salvation? "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." How different the teaching of Russel, who says that there will be given to "all men another and a better chance."—Millennial Dawn, Vol. I, Page 130. Reader, which will you believe? "Let God be true." Amen.

In Matt. 25:1-13 the kingdom of heaven is likened unto ten virgins. "While the bridegroom tarried, they all slumbered and slept." This refers to the general stupidity and formality that have prevailed. The cry, "Behold the bridegroom cometh" is the discovery and announcement of the signs of his near approach. The wise virgins are those saints who have their vessels (hearts) filled with the Holy Spirit, the Sanctifier. The foolish are all formalists, and deceived professors, who know they are not saved now, but hope to be some time in the future; also, those who have been regenerated and did not walk in the light of the Word, neglecting to go on to perfection and get the oil—namely, the baptism of the Holy Ghost. At the coming of Christ their lamp (hope and profession) will be found going out. In the margin it reads "our lamps are going out." In the very emergency for which their religion was clung to it now fails them, and their false hope expires. Oh, the millions that will meet the fate of the foolish virgins in that day! Will there then come a thousand years of mercy, offered to all of Adam's race? Nay; only "they that were ready went in with him to the marriage: and the door was shut." Too late! too late! No more opportunity to get ready, for all the

foolish empty-hearted professors. They will then begin to cry, "Lord, Lord, open to us." Hear the answer: "I know you not." Language could not be framed to teach more clearly that the second coming of Christ will eternally fix the destiny of all men. "Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh."

We will next notice Matt. 25:14-30—"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods." Christ has gone into heaven, where he is seated at the right hand of the Father. He has left us his salvation, love, meekness, gentleness, goodness, faith, etc., to develop and manifest in our lives. Great responsibilities rest upon us in exercising the talents he has given us in doing good and laboring for the salvation of men. Some are faithful, others are not. "After a long time the lord of those servants cometh, and reckoneth with them."—This refers to Christ coming to judgment. To the faithful, who in life improved their talents for good, he will say: "Well done, thou good and faithful servant: thou hast been faithful over a few things, . . . enter thou into the joy of thy Lord." But how about the unfaithful—will they have a second chance? No: the Lord will say to such, "Thou wicked and slothful servant." "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Turning now to Rev. 11:18, we have a description of the final judgment. "Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Here, again, God's wrath upon the ungodly, and the reward of the saints is all given in the day when the dead are judged; which, as before proved, takes place at Christ's coming. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the

goats: and he shall set the sheep [righteous] on his right hand, but the goats [wicked] on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Then he shall say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." "And these shall go away into everlasting punishment: but the righteous unto life eternal."—Matt. 25:31-46. Why multiply texts of scripture? Nothing is said about setting up a kingdom and reigning a thousand years for the conversion of the world. Such a belief is the result of a faith that lives outside of the Bible on the mists and fogs of ignorance and superstition. On the contrary, what is the plain teaching of Jesus? A final and eternal separation of the righteous and wicked, the rewarding and receiving of the righteous into his heavenly kingdom, and the casting of the wicked into everlasting punishment, will all take place "when the Son of man shall come in his glory." Amen. Even so come, Lord Jesus.

3rd. The utter consuming of the earth, and the works therein. Both the Old and the New Testament scriptures teach that this earth will have an end: that it will finally pass out of existence. "Of old thou hast laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure."—Ps. 102:25, 26. "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; . . . it shall fall, and not rise again."—Isa. 24:19, 20. "Lift up your eyes to the heavens and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment."—Isa. 51:6. "Till heaven and earth pass."—Matt. 5:18. "Heaven and earth shall pass away."—Matt. 24:35; Mark 13:31; Luke 21:33. How clear the testimony! This planet called the earth shall "wax old" and "shall perish." It shall be "clean dissolved," shall pass away," "and shall be removed like a cottage," "it shall fall and not rise again." So positively teaches the word of God.

Now when will all this take place? Answer. "And I saw a great white throne, and him that sat on it, from whose face **the earth and the heaven fled away**; and there was found no place for them. And I saw the dead, small and great, stand before God . . . and the dead were judged," etc.—Rev. 20:11-15. This is very clear. The coming of Christ upon the great white throne (the throne of his glory—Matt. 24:31), the coming forth of all the dead from land and sea, the same being judged, and the wicked cast into the lake of fire, will be the time when this earth will pass away and "**no place be found for it.**" Let all our readers prepare for such a catastrophe; for as truly as God has spoken, it will come. The "heavens" in these texts refers to the aerial heavens. For comments read Gen. 7: 3, 23; Jer. 9:10; 10:13; 14:22; Zech. 8:12.

We will next notice the manner in which it will pass away. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the long-suffering of our Lord is salvation."—2 Pet. 3:7-15. How clear this testimony! Not only will the works in this earth be consumed, but the earth itself "shall be burned up," "dissolved," and "melt with fervent heat." That day

of fire which shall consume this earth, "the day of judgment and perdition of ungodly men," will be the day of the Lord's second advent. See verses 4 and 10. We will here insert an able exposition of this scripture, from the pen of Brother D. S. Warner.

"Instead of conveying an idea that this last destruction will only be similar to that of the flood, a contrast is drawn between the two. The first was only by water; the next shall be by fire, and surely God knew that we understood the difference between the action of these two elements. Floods of water may carry away buildings, and wreck them, and wash the earth over cities, etc.; but they have no power to take out of existence a single stone or piece of timber. Whereas fire actually consumes, and changes things from a visible existence into a small bit of ashes and vapor, and reduces even earth and stone back to a melted mass of chaos, as it was before the days of creation began; and we're plainly told that this very destruction will come to pass. Again, observe the contrasted extent of the two destructions. 'The world that then was, being overflowed with water perished.' But the next time both the heavens and the earth shall be dissolved. So we see clearly that the 'end of all things' does not mean a renovation of this earth; but an utter consuming, and melting of the same into the same chaotic state in which its matter existed before the six days of creation. Again, right in the seventh verse we have a positive overthrow of the whole Millennial theory. They tell us that this destruction by fire will only renovate the earth, and then there will be a Millennial reign of one thousand years, after which will come the resurrection and judgment of the wicked. But the fire which they locate before the thousand years, the Word identifies with the 'judgment and perdition of the ungodly,' an event which they say will take place after the thousand years. Do you see the point? The very thing which they think will prepare the earth for their fancied Millennium, God associates with that which they say will come after the Millennium. So they are mistaken, or the word of God is wrong. But the word of the Lord is right, and every contrary doctrine is false. Behold the harmony of divine truth!

"The scriptures very clearly teach that Christ will come in the end of the world, in the last day of this last age of time. They also inform us that the same will be the day of judgment. And here Peter tells us plainly that on that very day of his coming and the judgment, the heavens and the earth will be consumed, melted and destroyed. So it will indeed be the end of the world, the close of all time allotted to this earth. On the eighth verse theological speculators have taken the authority to say that the earth will stand in its present condition just six thousand years, and the seventh thousand will be a Millennial rest. But no such thought is found in the text or context. 'One day is with the Lord as a thousand years, and a thousand years as one day.' The expression is used simply to assure us that the promises of God do not become doubtful because of long delay; that the word of God that is deferred two thousand years is just as sure as that which is fulfilled in the same week or month it was spoken. Just so the apostle Peter applies his words in the next verse, saying, 'The Lord is not slack concerning his promises, as some men count slackness.' How do men count slackness? When men make promises, leaving the time indefinite, it is natural for us to lose confidence in proportion to delay. Men actually count others slack in their word if long deferred. But God is not slack in his promises, as men count their fellow men slack; nay, in this respect, a thousand years is with the Lord as one day. In other words, his promise is just as sure to come to pass though deferred ten thousand years, as if it were fulfilled in ten days. For two reasons this is so: he says, 'I am the Lord, I change not,' and 'his covenant will he remember.' He never changes his mind, nor forgets the words he has spoken. In this chapter the coming of Christ, the day of judgment, and the utter destruction of the earth and its works are all pointed forward to as the events of one great and last 'day of God, wherein the heavens [the atmosphere] being on fire shall be dissolved, and the elements [that compose the earth] shall melt with fervent heat.'—Ver. 12.

"Now let us see if any offers of salvation to our race will extend beyond that awful day. Owing to the long

pending of Christ's second advent, it was foreseen that 'there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?' Wherefore the Lord, by this inspired writer, explains the reason of his delay. 'The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.'—Ver. 9. 'And account that the long-suffering of our Lord is salvation.'—Ver. 15. Surely this is all very plain. The long pending of Christ's second advent, we are told, is not because of any slackness on the part of the Lord to fulfill his promise, but because he is not willing that poor sinners should be cut off from all hope, and eternally perish. We are, therefore, taught to count that the long-suffering, the prolonged delay of the Lord and the day of judgment, 'is salvation'—that men may have extended time for repentance, and salvation. So let all men take warning that 'salvation' is now, and only now; is all on this side the coming of the Lord. Whereas his second coming will be the 'day of judgment and perdition of ungodly men,' the point at which all salvation work will be forever cut off. Is it not one of the most astonishing things that devils ever invented on earth that men—such for instance as C. T. Russel, the age-to-come heretic—can be so subverted as to teach that now is not the time of salvation, but that glorious work is 'deferred until after Christ's second advent, in the Millennial age?' How dare men teach such shocking falsehoods in the face of God's word? Truth declares that now is the day of salvation, and that the present day of grace is drawn out by the mercy of God, to enable more lost sinners to be saved; and that when Christ comes salvation will forever cease, the judgment and perdition of all the wicked take place, and this earth perish. 'But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.'—Ver. 10. This is so plain that comment is scarcely needed. Christ told his church that he would come at a time when not looked for. Peter's words here

convey the same idea. And in that day of the Lord's coming 'the heavens [the aerial heavens] will pass away with a great noise, and the elements shall melt; the earth and the works therein shall be burned up.' The atmosphere, earth, and all in it, even all the elements that compose this globe shall be melted and burned up. In verse eleven it is again repeated that 'all these things shall be dissolved,' and we are solemnly charged in view of this coming crisis to live 'in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements [of this earth] shall melt with fervent heat.' These scriptures, it would seem, cannot be misconstrued. They emphatically teach us that the earth and all pertaining to it, at the coming of Christ and the day of judgment, will be reduced back to a melted and chaotic state, without form and void, as its matter existed before the six days of creation. 'Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.'

"Oh, that vain spectators upon the solemn subjects of prophecy, and all their deceived readers, would stop and consider the loud warnings from the Almighty everywhere associated with the second advent of Christ! Instead of ushering in an age of restitution of souls from sin, and Millennial glory, it will consign to eternal despair all who will not be found in peace, 'without spot and blameless.' Reader, is that your happy condition just now? If not, rest not until the blood of Christ is applied, which 'cleanseth from all sin.' All these scriptures teach that we are living in the last dispensation of time; that 'now is the day of salvation,' that at the second advent of Christ he will not set up a kingdom, but will deliver up the kingdom to the Father, and close his personal reign (1 Cor. 10:23, 24); that at his coming all the dead will be raised, all men judged, the righteous crowned in heaven and the wicked sentenced to 'everlasting punishment,' this earth, and all the works that are in it burned up, and pass away, and time and probation end. Christ's second advent is urged upon the church in the present age as a strong inducement to watch and pray, to live holy, and be ready for the

same, with the solemn warning that our eternal destiny of either reward or punishment, will depend upon the condition we shall be found in at that instant. Therefore the coming described is not one that will be pending in a future age, but the crisis that shall close the present age. Otherwise it would not have been charged upon this age to keep it in view. He that is unjust, filthy, or righteous and holy, let him be so still, is directly connected with 'Behold, I come quickly, and my reward is with me to give every man [both saint and sinner] according as his work shall be.' The coincidence of the coming of Christ and the general judgment is utterly fatal to the Millennial theory. And now we have proved that at the time of his revelation from heaven with power and great glory, the earth will be burned up, and pass away, leaving no possible place for the Millennial dream to be enacted. Are you ready for that great day? If not, 'today if ye will hear his voice, harden not your hearts.' 'Behold, now is the day of salvation,' and after this the judgment.' Amen."

THE FIRST RESURRECTION.

"Blessed and holy is he that hath part in the first resurrection."—Rev. 20:6. Having seen in the previous chapter that the final and universal resurrection of all the dead will take place at the instant of Christ's second advent, it follows conclusively that the resurrection here referred to as "the first resurrection" must precede his coming. If an actual resurrection takes place now, it must be the first; for it precedes in point of time the literal resurrection of either the righteous dead or the wicked. But do the scriptures teach such a resurrection? Yes. John says, "We know that we have passed from death unto life."—1 John 3:14. This is clear. 1. An actual resurrection now takes place. Men pass from "death unto life." 2. This resurrection is spiritual, and makes men "blessed and holy." Be assured, dear reader, that the writer is one that "hath part in the first resurrection."

But says one, "There can be no resurrection except there first be a death." True. But death reigns on every hand. Every unregenerated man and woman is dead, spiritually dead—"dead in trespasses and sins."—Eph. 2:1. "We were dead in sins."—Ver. 5. "You being dead in your sins."—Col. 2:13. "To be carnally minded is death."—Rom. 8:6. "The soul that sinneth, it shall die."—Ezek. 18:4. "Sin, when it is finished, bringeth forth death."—Jas. 1:15. "Sin revived, and I died."—Rom. 7:9. "She that liveth in pleasure is dead while she liveth."—1 Tim. 5:6. "He that loveth not his brother abideth in death."—1 John 3:14. God told our fore-parents when he forebade them to eat of the tree of the knowledge of good and evil, "In the day that thou eatest thereof thou shalt surely die." They transgressed, and death—spiritual death—was the immediate result. But this did not stop with Adam. The effects of the fall were far reaching. The whole human family was plunged into death as the result of the same. 'By one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.'—Rom. 5:12. Again, we read that "death reigned from Adam to Moses."—Ver. 14. The word **death**

in these texts clearly refers to spiritual death in trespasses and sins, because it is used interchangeably with the word **SIN**.

Spiritual death reigned from Adam to Moses. Then Moses gave a law, but it was too weak to give life. Paul says, "If there had been a law given which could have given life, verily righteousness should have been by the law."—Gal. 3:21. Spiritual life then could not be obtained under the law. So it is a positive fact that spiritual death reigned over the world from Adam to Christ. Death was God's decree upon fallen man. Think of it! over five thousand years death reigned over the world. Oh, the misery and woe that followed in its trail! But hark! While death is reigning and the millions of earth are in slumber, we hear the sweet accents of the gospel reverberating throughout the length and breadth of the earth, bringing comfort to its despairing myraids, that Christ "hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. 1:10. "I am come that they might have life."—John 10:10. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."—Eph. 5:14. Amen.

The first resurrection began with this gospel dispensation. Surely no one will deny that the spiritual work of God in our souls is a real and indeed very important resurrection. The loud blast from the trumpet of truth to fallen man in this dispensation is: "Awake, thou that sleepest and arise from the dead." Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."—John 11:25, 26. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24, 25. Need anything be plainer than this? The first resurrection is spiritual. It is progressive, or a continuous operation throughout the gospel era. It was then present, and yet to come. It was personal and conditional.

"The dead shall hear the voice of the Son of God, and they that hear shall live." Namely, they that hear with acceptance of the same. Again, they receiving this resurrection are justified from all their sins, and "shall not come into condemnation, but are passed from death unto life." We will next give examples of those who had attained unto this resurrection.

Paul exhorted the Roman brethren: "Yield yourselves unto God, as those that **are alive from the dead.**" Rom. 6:13. "And you **hath** he quickened, who were dead in trespasses and sins." "Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together."—Eph. 2:1, 5, 6. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."—Col. 2:13. "Ye are risen with him."—Ver. 12. "If ye then be risen with Christ, seek those things which are above."—3:1. "We know that we have passed from death unto life."—1 John 3:14. The following undeniable facts are clearly set forth. First. All sinners are dead in trespasses and sins. Second. All such are commanded to awake out of sleep and "arise from the dead." Third. When men and women get saved in Christ, an actual resurrection takes place. Fourth. This resurrection makes men "blessed and holy." Fifth. It being an actual resurrection, and antedating all others, must of necessity be the first.

While the millions quickened to life throughout this entire gospel dispensation all taken together compose the "first resurrection," it may properly be said that there have been two spiritual resurrections; namely, The mighty host raised up before the "dark ages," and the second host saved since that time. Through the pure gospel of the primitive church, a large host of souls were raised from death unto life. They were "a royal priesthood," "a holy nation." They reigned "in life" over Satan, sin and the world. But soon the darkness of the apostasy crushed out the light of God. "What are termed the middle ages commenced with the fifth, and terminated with the fifteenth century. Of these the first six are denominated the dark ages; but throughout the whole period, Christianity suf-

ferred a long eclipse of a thousand years."—Goodrich's Church History, Page 478. During that dark period salvation work, with a few exceptions, ceased; and the "rest of the dead" of Adam's fallen race "lived not again until the thousand years were finished." The kingdom of God was largely hid under the human rubbish of men. The reign on earth ceased, and the only reign enjoyed by the people of God was enjoyed "with Christ" in Paradise by that host who had taken part in the first resurrection. But the reformation again brings the resurrecting grace of God into action, and thousands of the "rest of the dead" have been and are being made alive in Christ. Hallelujah! See Rev. 20:4-6.

THE ABRAHAMIC COVENANT.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: . . . and in thee shall all the families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; . . . And Abram took Sarah his wife, and Lot his brother's son, and all their substance that they had gathered; . . . and into the land of Canaan they came. . . . And the Lord appeared unto Abram, and said, Unto thy seed will I give this land."—Gen. 12:1-7. "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Gen. 15:5-21. "And in thy seed shall all nations of the earth be blessed."—Gen. 22:18. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; . . . And I will make my covenant between me and thee, and will multiply thee exceedingly. . . . As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. . . . And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."—Gen. 17:1-8.

The covenant here spoken of is truly wonderful, and one that is greatly speculated upon by Millennial advo-

cates. Some teach that it will have a literal fulfillment in the future—that Christ will set up his throne in Jerusalem, which will be the capital of the world, and through his seed (the church selected in this gospel age) all the families of the earth will be saved and dwell in literal Canaan forever. While the many texts already cited, which prove that the second coming of Christ will be the day of judgment, and will eternally fix the doom and destiny of all men, and at which time this earth will be “burned up,” and “pass away” and “no place be found for it”—while these texts are a perfect refutation of all such chaffy theories, yet we feel led of the Lord to give a thorough exposition of this covenant. It is one that contains a number of promises, which, when properly divided, are as follows:

First. “I will make of thee a great nation.” “And will multiply thee exceedingly.” “Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.” “Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates;” i. e., the land of Canaan. Second. “Thou shalt be a father of many nations.” “And in thy seed shall all the nations of the earth be blessed.” “I will give unto thy seed after thee, all the land of Canaan for an everlasting possession.”

The first of these were personal and familiar; the second, spiritual, universal, and eternal: or, in other words, The first had respect to Abraham’s natural descendants, according to the flesh; the promise of “a great nation” in his own family. The second had respect to the Messiah and all his people. This blessing is spiritual and eternal. These promises—the first for a nation, the second for all time and eternity too—embrace within them the entire nations; the first for fleshly and temporal, the second for spiritual blessings; the first for a time, the second for all destinies of humanity. They are the fountains of two streams of promises, prophecies, and histories, which, from that moment, began to flow, and whose waters meander through all ages, and disembody themselves at last into the vast ocean of eternity. The distinction of Jew and Gentile is conceived in these promises. The Jew stands for Abraham’s “nation.” The Gentile is always a cosmo-

polite—a citizen of any nation. The Gentiles, or “the nations”, on the one side, and the Jews on the other, are here first placed in comparison and contrast. But after being for a time severed by a special providence, both meet in the Messiah, by a mystic tie, and become one in him; in whom “there is neither Jew nor Gentile, bond nor free, male nor female.”

Two covenants, sometimes called two testaments, “old and new,” are founded on these promises. The “old” or Sinaitic covenant—the law—was established upon the first. That law was given to only one nation—the Jews. It was a “middle wall of partition” between them and the Gentile nations. They were a favored people above all the nations of the earth. The “new testament” was established upon the second. These promises upon which the new covenant was established, Paul tells us are “better promises” than those upon which the old covenant was established. (Heb. 8:6). The whole Jewish nation, with all their peculiarities, grew out of the first; the whole Christian church, out of the second. We will now proceed to prove that the first of these promises, which related to Abraham’s literal seed the Jews, have been fulfilled.

Promise. “I will make of thee a great nation, and will multiply thee exceedingly, until thy seed shall be as the stars of heaven for number.” **Fulfillment.** “The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.”—Deut. 1:10. “Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude.”—Deut. 10:22. “But David took not the number of them from twenty years old and under; because the Lord had said he would increase Israel like to the stars of the heavens.”—1 Chron. 27:23. “Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude and as the sand which is by the seashore innumerable. These all died in faith.”—Heb. 11:12, 13.

Promise. “Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.” **Fulfillment.** Just before his death, Moses went to the top of Pisgah that is over against Jericho. “And

the Lord showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes."—Deut. 34:1-4. "Behold, I have set the land before you: go in and possess the land which the Lord swear unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them."—Deut. 1:7, 8, 21. Just before the children of Israel crossed over Jordan into Canaan, "the Lord spake unto Joshua the son of Nun, Moses' minister, saying, . . . Now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, . . . From the wilderness and this Lebanon even unto the great river, the river Euphrates, . . . Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them."—Josh. 1:1-6. They crossed over Jordan (Josh. Chapters 3 and 4) and possessed the land. (Joshua, Chap. 12 to 22.) "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt."—1 Kings 4:20, 21. Read carefully Ps. 105:9-44. Here David tells us clearly the promise of God to Abraham's literal seed was fulfilled. Now turn to Nehemiah 9. "Thou art the Lord the God who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; . . . and madest a covenant with him to give the land of the Canaanites, . . . to give it, I say, to his seed, and **hast performed thy words**; for thou art righteous."—Verses 7 and 8. In verses 8 to 22 is given a description of God's dealings with Israel from their exodus from Egypt to the time they arrived at Jordan. Now we read verses 23-25—"Their children also multipliedst thou as the stars of heaven, and

broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it. So the children went in and possessed the land, . . . And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and olive-yards, and fruit trees in abundance; so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness." This line of scripture could be drawn out considerably, but abundant proof is given that the promises of the Abrahamic covenant to "Israel after the flesh" have been fulfilled. This cuts off one branch of Millennialism; for many contend today that these promises will have a literal fulfillment in the future, when (as they say) Christ will reign over the Jews in Palestine. Having seen that the promises to Abraham's natural descendants have been fulfilled, we will now prove that those respecting the Messiah and his people reach their fulfillment in this gospel age.

Promise. "Thou shalt be a father of many nations."
Fulfillment. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (as it is written, I have made thee a father of many nations)."—Rom. 4:13-17. Nothing is plainer than the fact so clearly stated in this text, that the promise of God to make Abraham a father of many nations has a spiritual fulfillment in the New Testament dispensation. God is making all nations children of Abraham, by bringing them into the faith of the gospel. "For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." "Even us, whom he hath called, not of the Jews only, but also of the Gentiles."—Rom. 9:6-8, 24. "Now,

we, brethren, as Isaac was, are the children of promise."—Gal. 4:28. "Know ye therefore that they which are of faith, the same are the children of Abraham."—Gal. 3:7. "For ye are all the children of God by faith in Christ Jesus."—Ver. 26. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Ver. 29. Every convert of the cross, from the dawn of this dispensation to its close helps to constitute this great family, the children of Abraham, the "Israel of God."

Promise. "And in thy seed shall all the nations of the earth be blessed." **Fulfillment.** "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16. "That the blessing of Abraham might come on the Gentiles through Jesus Christ."—Ver. 14. Christ then is the seed through whom all nations were to be blessed. Russel and other Millennial advocates teach that Christ is now selecting a certain few out of the Gentile nations, a select "seed," through whom he will extend special offers of salvation to all families of the earth in the Millennium. The scriptures quoted above prove his theory a falsehood. "That the blessing of Abraham might come on the Gentiles [nations] through Christ." And, "Behold, now is the day of salvation." Full salvation is the blessing promised. "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts 3:26. Here we are told that the blessing of Abraham promised through Christ includes a turning away from iniquities. This was something that could not be obtained under the law. A turning away from iniquities signifies the obtaining of grace to live a sinless life; hence God's oath to Abraham vouchsafes to us, through Christ, grace to "serve him without fear, in holiness and righteousness before him all the days of our life."—Luke 1:74, 75. A present, perfect salvation from all sin, in the holy image of God, is now offered to all nations; yea, to "every creature," through the gospel of Christ; and the highest inducements are held out for men to embrace the same. Multitudes of all nations have washed their robes and made them white in the blood of the Lamb. Amen.

Promise. "I will give unto thy seed after thee all the land of Canaan for an everlasting possession." **Fulfillment.** As before proved, all true children of God whether Jews or Gentiles, in this dispensation compose the spiritual seed of Abraham, the "Israel of God," who were to obtain the blessing promised. This blessing was to come through Christ. Through Christ we obtain a perfect salvation from sin, an eternal soul-rest. This is the spiritual Canaan we now inherit and receive for an everlasting possession. The literal land of Canaan inherited by the Jews was a type of the complete redemption we have in Christ Jesus; i. e., perfect holiness. The literal Canaan given to the Jew was only for a time. Its blessings were temporal. The spiritual Canaan which it typified is for all time and eternity. Its blessings are spiritual and eternal. Hence it is an "everlasting possession." "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham." This shows conclusively that the Canaan here promised has a spiritual signification, and meets its fulfillment in the grace of God bestowed upon us in Christ Jesus. "Christ hath redeemed us from the curse of the law being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."—Gal. 3:13, 14. Here Paul positively declares that "the promise of the Spirit" is the "blessing of Abraham," and that the same has "come on the Gentiles through Jesus Christ." This he identifies with the "inheritance" given to Abraham by promise (See verses 14-18.); and we receive the same "by faith." There was no inheritance promised in the covenant but "Canaan," which Paul by authority of heaven interprets to be "the Spirit." Christ instructed his disciples to tarry at Jerusalem, and wait for the "promise of the Father," the "baptism of the Holy Ghost and fire."—Read Luke 24:49; Acts 1:4, 5. They obeyed and received the promise. See Acts 2:1-4, 32, 33. It is said of all the patriarchs and good men who lived under the law, that "these all, having obtained a

good report through faith, received not the promise.”—Heb. 11:39. The Holy Spirit in the sense of the abiding Comforter was not received under the old dispensation, because, according to the plain teaching of the New Testament, he could not be received in this sense until after the incarnation and glorification of the Savior. See John 7:39; 16:7. But we further read that God has provided these “better things” (namely, the glorious fulfillment of this promise) “for us.”—Heb. 11:40. Hallelujah! “And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.” Acts 20:32. “Inheritance among them which are sanctified.”—Acts 26:18. “In whom also we have obtained an inheritance.”—Eph. 1:11. “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.”—Col. 1:12. “To perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.”—Luke 1:72-75. This is clear and conclusive. The experience of entire sanctification, or perfect holiness, is the spiritual land of Canaan “*we* which believe do enter.” (1) Through spiritual birth men become children of God. (2) All the children of God (both Jews and Gentiles) in this dispensation are the seed of Abraham. As such they are “heirs” to the “inheritance” promised. (3) This inheritance is clearly stated to be “the baptism of the Holy Spirit,” “sanctification,” or “perfect holiness.” These terms relate to the same experience. (4) This experience is not received by a transition from earth to heaven, nor is it deferred to future age. It is now received “by faith,” and can be lived and enjoyed “all the days of our life.”

“Far down o’er the ages a promise divine,
 Descending to us in the fullness of time:
 A seed should appear as the stars of the heaven,
 And they should inherit a land to be given.

"Oh, we are the seed, so happy and blest,
That dwell in the land of Canaan's holy rest:
Here streams of pure love are flowing along,
And anthems of glory are sounding in song.

"This land is salvation and holiness pure;
We find it in Jesus, our title is sure.
O sweet land of Beulah, thy glory divine
Forever and ever unclouded shall shine."

—Selected.

In Paul's letter to the Hebrews, chapters 3 and 4, the apostle draws an analogy between Israel in the wilderness and children of God not yet fully saved; also between literal Canaan and the spiritual "rest" "we which have believed do enter." God had promised the children of Israel rest in the land of Canaan. The first generation did not enter this land, "because they believed not." Of them he swears, "They shall not enter into my rest." "So we see that they could not enter in because of unbelief."—3:19. We have before shown that literal Canaan was a type of the experience of perfect holiness. God had promised to give Israel rest in the land of Canaan, "from all their enemies round about."—Deut. 25:19. "My presence shall go with thee, and I will give thee rest."—Ex. 33:14. By exterminating all the Canaanites who were born and bred in that land, the children of Israel were to possess the land and have rest. How clearly this typifies the complete redemption we have in Christ Jesus! The various bents of evil—pride, selfishness, jealousy, fear, covetousness, anger, etc.—are born in us. These are inward enemies. Christ "condemns sin in the flesh," and "destroys the works of the devil" out of us; namely, saves us from these enemies, and enables us to serve him "in holiness and righteousness before him all the days of our life."—Luke 1:74, 75. Not one of these enemies is allowed to remain and lurk in the walls of "man's soul." Perfect love casteth out fear, and the soul sinks down into a perfect tranquillity, a haven of rest—a rest that gives "quietness and assurance forever." This is the land of Beulah. Here "peace is extended like a river," and the

soul is enabled to "rejoice evermore," and "in everything give thanks"; even in times of trial, adversity, disappointment, pressure, opposition, and misunderstanding. Here the soul feasts on "fat things" and is "satisfied." This so far surpasses the experience of the masses, that they naturally suppose it can only be obtained in a supposed Millennium or after death. But thank God, the redeemed have found it in this life. "We which have believed do [present tense] enter into rest." Hallelujah! You see this is present. Believers now "do enter" by faith into the Canaan "rest." The apostle urged the Hebrew converts to enter this perfect soul-rest. 4:1; 4:11; 10:19-22; 12:14.

We have clearly proved that those promises in the Abrahamic covenant which related to his literal descendants after the flesh reached their fulfillment under the law; and that those which related to the Messiah and his people reach their fulfillment in the gospel age: that the very things people are looking for in their Millennium, we now possess and enjoy in this last and best dispensation of God's love and mercy. Here again the word of truth gets far ahead of the dark-age Millennium theory.

"The kingdom of God is within you,
 So the greatest of teachers hath said;
 And the faithful and loving have found it.
 And enjoyed it before they were dead.

"The Word, and the blood of the Savior
 Is the anchor in which we do rest;
 And heaven began with its favor
 Now we reign with the pure and the blest."
 —Selected.

THE NEW JERUSALEM

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. 21:2, 3. "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. . . . And showed me that great city, the holy Jerusalem, descending out of heaven from God."—Verses 9, 10. Heaven is frequently in scripture termed a city. See Rev. 22:14; Heb. 11:16; 13:14. It is a place where we have a "building of God, an house not made with hands, eternal in the heavens."—2 Cor. 5:1. It is the place of our future inheritance. 1 Pet. 1:4. This place we shall enter after this earth and the works therein are burned up. 2 Pet. 3:7-13. Therefore be it understood that in this chapter we do not deny that there is a place and state of future rewards in an immortal and glorified body in heaven, which is the place of God's throne and home of the angels.

Our object is to treat directly on that which John saw coming down from God out of heaven. A thing which came "out of heaven" cannot be heaven itself. But was this, as many suppose, a literal city? Let the Word answer. It came down "prepared as a bride adorned for her husband." Here is a sufficient hint to the wise, that this city is not a literal thing, but represents a spiritual bride; i. e., the bride of Christ. The angel promised to show John "the bride, the Lamb's wife," and accordingly showed him "the holy Jerusalem descending out of heaven from God." It is an undeniable fact that this holy Jerusalem is the bride, the Lamb's wife. Such is the positive testimony of the two texts at the head of this chapter.

The bride, the Lamb's wife, is the church of God. Prophesying of the church in this dispensation (Isa. 54:1-4), Isaiah says, "Thy maker is thy husband; the Lord

of hosts is his name and thy Redeemer the Holy One of Israel.”—Isa. 54:5. In the early twilight of this Christian era, John the Baptist affirmed of Christ: “He that hath the bride is the bridegroom.”—John 3:29. “Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.”—Rom. 7:4. That first husband was the law. He emphasized his demands with “Thou shalt.” If the Jewish church failed to obey him, he was ready to stone her to death. Surely such was not a happy union. Yet this woman was bound to that husband as long as he lived. But in the course of time that husband died—the law was abrogated, and passed away—and she was married to another. This second husband loves her. He gave his life for her. Instead of emphasizing his demands with “Thou shalt,” he tenderly says to her, “If you love me, you will keep my words.” This second husband is Christ; him who is raised from the dead.

The object of this union is “that we should bring forth fruit unto God.” The fruit of matrimony is offspring. Not in a future age, but now Zion travails and brings forth children unto God. Isa. 66:8-13. “Of Zion it shall be said, This and that man was born in her.”—Ps. 87:5. The whole church are “workers together with God” in the salvation of lost souls. In A. D. 30 Jesus had a bride and was himself a bridegroom. John 3:29. And like a true companion his wife joined heart and soul with him in the great cause which drew him to earth. Accordingly in A. D. 96 we hear “the Spirit and the bride say, Come.”—Rev. 22:17. “But Jerusalem which is above [above the law dispensation and the world] is free, which is the mother of us all.”—Gal. 4:26. Every convert of the cross from the dawn of this dispensation to its close is a “new-born babe” in the family of God. This being true, if Christ and the church—the spiritual Jerusalem—are not now married, we who are her offspring are bastards, and not legitimate sons of God. “For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be

to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."—Eph. 5:23-32.

This language is very clear and conclusive. The marriage relation is that which now exists between Christ and his church. "The husband is the head of the wife, even as Christ is the head of the church." As the man and his wife are one flesh, "we are members of his body, of his flesh, and of his bones." And that we might know that we are indeed married to Christ now, he was unwilling to drop the mysteries of this wonderful relation without reassuring us that the marriage of the Lamb had already come. "This is a great mystery: but I speak concerning Christ and the church." So Christ and the church are living in the beautiful bond of matrimony. The marriage of man and wife in a most striking manner illustrates our union with Christ. The following are some of the points of agreement between the two. First. In taking a husband a woman leaves the house of her father and mother, with all its endearing attractions. She leaves all others on earth to cleave to and love him. So says Christ: "Whosoever forsaketh not father, mother, and all that he hath can not be my disciple." Second. The bride must even leave her former name, and be called by the name of her husband. So does Christ write his new name upon us, and henceforth, whatsoever we do in word or deed, we do in his name. Third. The marriage relation is sealed under a covenant of fidelity for life; the husband to love, cherish, and protect; the wife to love, honor,

and obey. So does the Christian enter into an everlasting covenant with God in Christ to abandon all for his sake, to love, trust, and obey him in all things. And God places himself under covenant obligations to love us for Christ's sake, to preserve us from all evil, and supply all our needs. Thus we see that all the prominent features of the marriage state are fulfilled in our present relation to God when saved in Jesus, and he that is not really married to Jesus has not left all for his sake, and is not saved in God. Jesus Christ will soon return, not to consummate his marriage with the church, but to receive his wife. Rev. 19:7, 8; 1 Thess. 4:16, 17. So it is a positive fact that the church of God is the wife of Christ, and she is the holy Jerusalem. The new Jerusalem is the church of God.

Such terms as "Zion," "city of God," "holy city," "Jerusalem," "new Jerusalem," "heavenly Jerusalem," etc. are frequently found in the prophecies, and throughout the New Testament. Now do these terms apply to a literal city yet to descend upon earth, or to the people or church of God in this dispensation? Let the Word answer. Paul writing to the Hebrew brethren in A. D. 64 testifies thus: "Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem." And this he denominates "the general assembly and church of the first-born, which are written in heaven."—12:22, 23. In the name of Jesus we ask: What can be plainer? The heavenly Jerusalem is the church, and in this dispensation we have come "unto" it, and are living in it. "Ye are the light of the world. A city that is set on an hill."—Matt. 5:14. "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel."—Isa. 60:14. The people of God in this dispensation were to be called "the Zion, the city of the Lord." So they are called. Matt. 5:8; Heb. 12:22, 23. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and thou shalt be called by a new name, which

the mouth of the Lord shall name. . . . Thou shalt no more be termed Forsaken; neither shalt thy land any more be termed Desolate: but thou shalt be called Hephzibah [my delight is in her], and thy land Beulah [married]: for the Lord delighteth in thee, and thy land shall be married. . . . And as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silent, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.”—Isa. 62:1-7. “And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.”—Ver. 12. There is no possible evasion of the fact that the prophet here speaks of the New Testament church. The “holy people,” who are “redeemed” by the blood of Christ are here called “Zion, Jerusalem, A city not forsaken.” In verses 4 and 5 it is said that Zion would be married unto the Lord. “And as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.” This is all present truth. It is also said that the mouth of the Lord should name the church. Turn to John 17:6, 11, 12, 26 and read the fulfillment of this. The watchmen on Zion’s walls are God’s holy ministry who proclaim the everlasting gospel.

In Isa. 52:1, 2 the holy city is called Zion and Jerusalem. The same is commanded: “Awake, put on thy strength”; “put on thy beautiful garments”; “shake thyself”; “arise and sit down,” etc. How could a literal city do this? What sense could attach to these words if Jerusalem be not God’s church? But remembering that the new and holy Jerusalem, which is here prophesied of, is the bride of Christ, this language is natural and sensible. Thus we could multiply scriptures which clearly teach that the heavenly Jerusalem is the church, but we deem it unnecessary. One clear proof text is as good as a thousand. Yet if there are any still unsettled on this point we ask you to closely read the following texts. Ps. 87:5, 6; Isa. 1:21-27; 4:3-5; 12:5, 6; 26:1; 33:5, 14; Joel 2:1, 32.

Again, as soon as the new Jerusalem came down it was announced: “Behold, the tabernacle of God is with

men, and he will dwell with them.”—Rev. 21:3. Surely this is plain. Does God dwell with his people now? Christ said, “If a man love me, . . . my Father will love him, and we will come unto him, and make our abode with him.”—John 14:23; 16:13-16. “If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.”—1 John 4:12, 13. “Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”—2 Cor. 6:16. His name was called “Immanuel” for the very purpose of announcing that fact. The word signifies “God with us.” Truly God was in Christ and dwelt among us, and by the Holy Spirit has taken up his permanent abode in the church. Since the day of Pentecost the tabernacle of God is with men. Hence at that time the new Jerusalem came down to earth.

But, says one, in what sense is the church a city which descended from heaven? In Rev. 17:1-5, sect Babylon is seen in the figure of a woman—called a “great whore”—with her harlot daughters. So in Rev. 12:1 the true church is seen in the figure of a pure woman, clothed with the sun. In Rev. 17:18 and 18:1-24 Babylon is called a “great city” which is said to be full of darkness and a “habitation of devils.” So in Rev. 21:1-27 the church is called the “holy city,” which is said to be full of light and glory. Every fully saved man and woman is a house in this city. 2 Cor. 6:16; 1 Cor. 3:16, 17. Sect Babylon, or the Antichrist beast religion, is said to “ascend out of the bottomless pit” (Rev. 17:8); while the true church “came down from God out of heaven” (Rev. 21:2-10); namely, the one is Antichrist, the other genuine. The one is of hellish origin, the other of heavenly, divine origin. The one shall finally be cast down to perdition, from whence it emanated (Rev. 17:8; 19:20); the other will in the last day ascend to heaven, from which it emanated. 1 Thess. 4:16, 17.

1. In the new Jerusalem all things are made new. Rev. 21:5.

2. This is true of God’s people, or the church. 2 Cor. 5:17. We have in this dispensation a new church, new

people, "new name," new kingdom, New Testament, "new creation," "new heart," "new spirit," "new and living way"; we "walk in newness of life" and "serve in newness of spirit." Behold, all things are become new.

1. In the new Jerusalem such as thirst can drink of the water of life freely. Ver. 6.

2. This is true in the church of God. John 4:10-14; Isa. 12:1-3; Rev. 22:17.

1. In the new Jerusalem "he that overcometh shall inherit all things."—Ver. 7.

2. This is true in the church of God. Rom. 8:32; 1 Cor. 3:21-23.

1. The new Jerusalem had the glory of God. Ver. 11.

2. So has the church. John 17:22.

1. The new Jerusalem had a wall "great and high."—Verse 12.

2. So has the church. Isa. 26:1; Zech. 2:5.

1. The new Jerusalem had gates which were continually open. Verses 12, 25.

2. This is true of God's church. Isa. 60:18; Heb. 13:15.

1. This city had twelve foundations. Ver. 14.

2. So has the church. Eph. 2:19, 20.

1. None but saved people dwell in the new Jerusalem. Verses 24, 27.

2. This is true of the church of God. John 10:9.

Beloved, in the light of God, these are the same. But why is the church called new Jerusalem? The following are some of the points of agreement between old Jerusalem and the church of God, as type and antitype. First, it was the dwelling-place of God on earth. Now the church is the habitation of God through the Spirit. Eph. 2:22. In Jerusalem was the temple of God; the church is now his holy temple. 2 Cor. 6:16. In Jerusalem God recorded his name; his church is also called by his name. In Jerusalem was the place of continual sacrifice unto God; "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Pet. 2:5. As therefore, the church of God has taken the place of old Jerusalem as the present dwelling-place and temple of God, and place of all offerings, she is called the new Jerusalem.

THE ANCIENT OF DAYS

The burden of Nebuchadnezzar's dream in Dan. 2 was to show the time of the establishing of Christ's kingdom upon earth, and the glory of the same before the great apostasy. This has already been considered in a previous chapter. We will now come to consider the vision shown to Daniel, recorded in chapter 7. Here the burden of what was revealed was not only to show the time of the establishing of Christ's kingdom but the great apostasy and final glory and triumph of the church before the end. Daniel saw in a night vision four great beasts. The first was like a lion; the second, like a bear; the third, like a leopard; and the fourth was "dreadful and terrible, and strong exceedingly, and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool, his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."—Verses 2-10. This vision troubled Daniel; so he asked an angel its meaning. The answer was: "These great beasts, which are four, are four kings [kingdoms], which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom, forever, even forever and ever."—Verses 17, 18. These four kings represent the four universal monarchies which reigned one after another in ancient times; namely, Babylonian, Medo-Persian, Grecian, and Roman. Immediately after speaking of these four kingdoms he says, "But the saints of the Most High shall take the

kingdom and possess it." This was fulfilled during the reign of Rome by the coming of Christ, and the establishing of his kingdom in the hearts of men. "And here was given him [Christ] dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Ver. 14.

Some in their blindness think that this has never been fulfilled. They say Christ has never received such a kingdom. Let us see. John testifies that Jesus Christ is now "the Prince [archon—chief, highest in rank] of the kings of the earth," and hath "glory and dominion forever and ever." Yea, he "hath made us kings and priests unto God," by washing us in his blood. Rev. 1:5, 6. In the very opening of the plan of redemption Jesus Christ is seen a king crowned, and riding forth conquering and to conquer. Rev. 6:2. "But we see Jesus who was made a little lower than the angels for the suffering of death, **crowned with glory and honor.**"—Heb. 2:9. "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church."—Eph. 1:20-22. "Who is gone into heaven, and is on the right hand of God; angels and authorities, and powers being made subject unto him."—1 Pet. 3:22. "Unto the Son he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom."—Heb. 1:8. "And ye are complete in him, which is the head of all principality and power."—Col. 2:10. Thus we could multiply scriptures to prove that Jesus Christ is now seated on the throne, crowned a universal king.

These with many other scriptures prove that Jesus is the sovereign, universal King, and "only potentate." He only is the Christ of God; he is the Savior of men, "neither is there salvation in any other." "Ask of me," saith God in the covenant made with his Son in the untold ages of the past. "Ask of me, and I will give thee the

heathen [Gentile nations] for thine inheritance, and the uttermost parts of the earth for thy possession." Not only is the Lord over all the earth, but when he bringeth the first-begotten into the world, he saith, "And let all the angels of God worship him." Jesus Christ is "King of kings" and "Lord of lords," King eternal over all heaven and earth; yea, throughout the vast universe, "angels and authorities being made subject unto him." He is the "head of all principality and power." He says, "All power in heaven and in earth is given unto me;" and, "Behold, I give unto you [my subjects, my people] power to tread on serpents, and scorpions, and over all the power of the enemy." His kingdom therefore is an exclusive kingdom; it leaves no place for another; it is the stone that breaks all other powers to pieces, and fills the whole earth. "To him, be glory and majesty, dominion and power, both now and ever. Amen."

Daniel next desired a more explicit interpretation of the fourth beast, which devoured, brake in pieces; and stamped the residue with his feet; also of his ten horns, and of the other little horn which came up, and before whom three fell; even of that horn which had eyes, and a mouth that spake great things. Verses 19, 20. The angel answered: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." —Ver. 23. This was Pagan Rome. She was the fourth universal kingdom which reigned on earth. Pagan Rome perfectly fulfilled this description. She was tyrannical in the extreme. She had reached the summit of her glory and power when Christ came and established the kingdom of God. "And the ten horns out of this kingdom are ten kings that shall arise."—Ver. 24. These are the ten minor kingdoms which grew out of the Roman Empire. They were:

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|---------------|-----------------|
| 1. Huns | 6. Suevi |
| 2. Ostrogoths | 7. Burgundians |
| 3. Visigoths | 8. Heruli |
| 4. Franks | 9. Anglo-Saxons |
| 5. Vandals | 10. Lombards |

The little horn which arose, was interpreted to be a king diverse from the rest, "and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."—Verses 24, 25. This was Popery. The description has been fulfilled to the letter in the Papacy. Papal Rome really grew out of old heathen Rome. She has changed times and laws. Speaking words against the Most High has been fulfilled in the great assumptions of the Pope (considered in another chapter). The making war against and wearing out the saints of the Most High was fulfilled in the bloody persecutions of the dark ages, and following the Reformation. Immediately after the Reformation, history states that Protestant blood ran in some of the cities of Germany like water after a dashing rain storm. It is estimated that fifty-five millions of people suffered martyrdom at the hands of Papal Rome. The three kings subdued by Popery were:

1. Heruli.
2. Vandals.
3. Ostrogoths.

The reign of Popery in Daniel's vision was limited to "a time, and times, and the dividing of time." This signifies three and one-half years, or forty-two months. Counting thirty days to the month, we have 1260 days. 1260 days equal 1260 years. See Numbers 14:34; Ezek. 4:6. The Papacy was substantially set up about A. D. 270. Counting forward 1260 years brings us to the sixteenth-century Reformation, at which the temporal power of the Pope was broken. During the long reign of the beast religion the thrones of iniquity have been established. The great apostasy has for centuries hid from clear view the kingdom of God on earth. The rubbish of sectism has covered it over. Human authority has been exercised over the people of God. Popes, synods, conferences, etc., have presumed to "sit in the temple of God showing, themselves to be God," by taking the government of his church, or kingdom, upon them; by making creeds, laws, and rules to govern the people of God. The reign on earth during this

long period largely ceased. But in Daniel's vision he was permitted to look clear down to the end of the beast religion, and he saw the glorious triumph of the church, or kingdom, in the end. "I beheld, and the same horn [Popery] made war with the saints, and prevailed against them until the ancient of days came and judgment was given to the saints of the Most High; and the time came when the saints possessed the kingdom."—Verses 21, 22. This is but a repetition of the vision referred to in verses 8-10.

Now mark the fact that the return of the "ancient of days," etc., is clearly spoken of as something that was to follow the reign of the little horn. Thank God we are living in that very time. The thrones of iniquity are being cast down. The ancient days—old apostolic times—are returning. The human rubbish of Babel confusion is being consumed by the burning judgments of truth now going forth. The bands and straps of men, which have bound for centuries the people of God, are being broken. The galling yokes of sectism are being destroyed because of the anointing. God's people are thus made free, and overcome by the blood of the Lamb. A mighty host is being gathered to the heights of Zion. The saints again possess the kingdom. The Lord is sitting upon the "throne of his holiness." Ps. 47:8. That throne is like a "fiery flame." It is located in our hearts. Luke 17:20, 21. The truly sanctified understand this. Holiness is frequently in scripture compared to a consuming fire. The Holy Spirit within is called the "Spirit of burning." As Christ sways the scepter of his kingdom, and his righteous judgments go forth like a "fiery stream" against the works of darkness and hell, the kingdom of Satan is again seen crumbling before it. Yea, beloved, the kingdom of God again triumphs upon the earth. The thousands who are being redeemed through his blood in this glorious "evening time" fall before him and do him homage. The books of prophecy and revelation, which for centuries have been closed to the clear understanding of the people, are now being opened, so that we are made to see "wondrous things out of his law."

But, says one, "Does not this judgment which consumes the beast religion take place the instant of Christ's

coming?" This is the Adventist theory; for they locate the establishing of the kingdom at Christ's second advent. But their whole theory is utterly refuted in the angel's interpretation of the vision. Immediately after speaking of the great apostasy he says, "But judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."—Ver. 26. Behold, how clear! The saints now possess the kingdom, and by faithfully executing the judgments written, they take away the dominion of the beast, and the whole apostasy is consumed, and his consumption continues "unto the end." This consumption of the great apostasy, which was to take place in the end of this age, is spoken of elsewhere. Isa. 10:16-27; Isa. 1:21-28; Isa. 4:2-5; 2 Thess. 2:8. It is also a fact that at the time of the Reformation the consuming of Popery began, but the whole apostasy was to be consumed just prior to the end, and then destroyed "with the brightness of his coming." 2 Thess. 2:8; Isa. 10:25; 2 Thess. 1:7-10. The prophet Jeremiah told us how his consumption would be effected. "Because ye speak this word, behold, I will make my words in thy mouth fire, and his people wood, and it shall devour them."—Jer. 5:14. "Is not my word fire?" When the word of God is accompanied by the "Spirit of burning" every false religion is consumed, and nothing but the pure gold remains. Dear reader, this is "present truth."

Behold, mighty angels are flying,
 All chosen and faithful and called,
 To rescue the dead and the dying,
 In Babylon cages enthralled.
 The ransomed are homeward returning,
 With joy everlasting and songs,
 Long ages in Egypt sojourning,
 Held bound in the fetters and thongs.

The "evening" is light as the "morning,"
 The clouds are all vanished away;
 The bride in white raiment adorning,
 God's remnant in battle array.

The Kingdom of God

The saints are joyful in glory,
Rehearsing, again and again,
The wonderful, wonderful story,
The love of the Lamb that was slain.

The armies of heaven are advancing,
They follow the faithful and true.
On fiery "white horses" they're prancing,
The armies of hell to subdue.
The "beast" and his image are fighting,
Defending their creeds and their cliques;
Sectarian foes are uniting,
Six hundred and sixty and six.

While Jesus, the battle is waging,
'Gainst Babel confusion and sin,
And Satan is foaming and raging,
Our Savior is reigning within.
The wolf and the lamb and the lion,
Made one in the dear Savior's love,
Are feeding together in Zion,
As pure as in heaven above.

And when this great battle is ended,
When Jesus shall come for his own,
By myriads of angels attended,
We'll meet 'round our Father's white throne
And part nevermore, never, never;
With loved ones and saved ones we'll sing,
And praise him forever and ever,
Our Savior, our God, and our King."
Selected.

THE BINDING AND LOOSING OF THE DRAGON.

Throughout the book of Revelation there are three Antichrist religions spoken of. These are symbolized by a "dragon," a "beast," and "his image," or "the false prophet." They are: the Pagan, symbolized by the "dragon;" the Papal, symbolized by "the beast;" and the Protestant, symbolized by the "image" or "false prophet." These religions have always been antagonistic to the true church of God. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God that they should feed her there a thousand two hundred and threescore days."—Rev. 12:1-6.

"And there appeared a great wonder in heaven." By turning to Rev. 4:1, 2 the reader will observe that John, "in the Spirit," was caught up into heaven and was shown things that were to transpire upon the earth. While there, he saw in symbols what would be on the earth in reality. The woman here described represents the true church of God—the bride of Christ—in her primitive unity and purity. She was "clothed with the sun," a striking emblem of Jesus Christ, the Sun of righteousness, the light and glory of the church. She was clothed with his light, purity, and power. The twelve stars in her crown represent the twelve apostles. Her travail in birth, and pain to be delivered, represent the earnest labor of the

apostolic church for the salvation of the world. The fruit of matrimony is offspring. The church sustains the same relation to Christ that a wife does to her husband: and like a true companion she joined heart and soul with him in the great cause which drew him to earth. Thus the whole church is a unit made up of "workers together with God" in the salvation of lost souls. Both "the Spirit and the bride say, Come." "As soon as Zion travailed, she brought forth her children."—Isa. 66:8. She "is the mother of us all."—Gal. 4:26. It is said that she "brought forth a man child, who was to rule all nations with a rod of iron." This **man child** stands for the great and mighty host of children who were brought forth by the pristine church, just as the **man of sin** in 2 Thess. 2 stands for the great apostasy. This child was to rule all nations with a rod of iron. This is the fulfillment of Daniel's prophecy concerning the church, that "the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever."—Dan. 7:18. The Lord himself applies the foregoing language to his people, in Rev. 2:26, 27—"He that overcometh...to him will I give power over the nations: and he shall rule them with a rod of iron." Thank God, they overcame; yea were "more than conquerors."

But it is said that John saw another wonder in heaven—a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." This dragon represents Rome under the Pagan religion. The seven heads represent the seven supreme forms of government which the Roman Empire had which were as follows: the regal power, the dictatorship, the decemvirate, the consular, the triumvirate, the imperial, and the patriciate. The angel said to John: "Five are fallen, and one is [The sixth head, or that which existed in John's time, was the imperial power of the heathen Caesars.], and the other is not yet come."—Rev. 17:9, 10. The ten horns of the dragon represent the ten kingdoms which grew out of the Roman empire. An exposition of these has been given in the preceding chapter. The "tail" of the dragon signifies the latter end of his reign. The casting down of the stars doubtless refers to the thousands of bright luminaries who were

martyred during the reign of Paganism; for it is said that the dragon stood before the woman to devour her child as soon as it was born. This alludes to the bloody persecutions of Pagan Rome, which terminated near the end of the third century. But as fast as they were slaughtered, the souls of the martyrs ascended to Paradise, or, as the Revelator saw it, the child was caught up unto God, and to his throne. Immediately following this, it is said that "the woman fled into the wilderness." This "wilderness" signifies the great apostasy into which the church went. It is a fact that the apostasy rapidly developed at the end of the Pagan persecutions. The Papacy was substantially set up about A. D. 270. Every history of the church records a rapid decline in all the virtues of the same at that time. The woman, or church, was to remain in this wilderness "a thousand two hundred and threescore days." This is not to be understood in a literal sense; for 1260 natural days would be but three years and a half. In scripture a day is frequently used to signify a year. In Gen. 29 we read of Jacob serving Laban seven years for Rachel. And when the time was fulfilled, Laban gave him Leah, Rachel's older sister, instead. This displeased Jacob; for he loved Rachel. "And Laban said, It must not be so done in our country, to give the younger before the first-born. **Fulfill her week**, and we will give this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, **and fulfilled her week**; and he gave him Rachel his daughter to wife also."—Verses 26-28. Here the reader will observe that seven years are called "a week." "After the number of the days in which ye searched the land, even forty days, **each day for a year**, . . . even forty years."—Num. 14:34. "I have appointed thee **each day for a year**."—Ezek. 4:6. Applying this rule, the 1260 days represent 1260 years. As before stated the Papacy was substantially set up about A. D. 270. Counting forward 1260 years brings us to A. D. 1530, when the first Protestant creed was formed—the **Augsburgh Confession**—in Germany. It is also a fact that about that time the Reformation was rapidly spreading, and thousands of people dropped the doctrines of the Papacy for the truths advocated by the reformers. Thus

after twelve hundred and sixty long years in the dark wilderness of Popery, the church comes out into clearer light. This is one description. Again we are taken over the same ground.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. . . . And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."—Verses 7-14. Some teachers assert that his war took place in the eternal heavens, the place of God's throne. They say this is the true origin of Beelzebub. Such is preposterous in the extreme. The "war in heaven" is to be understood the same way as the wonders which appeared in heaven. Verses 1 and 3; namely, John while in the Spirit (Rev. 4:1, 2) saw in vision and symbols what took place on the earth in reality.

But who is Michael? "Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."—Jude 9. Jude calls him the archangel—chief or head of the angelic host. This in a sense is true of Christ. See Heb. 1:3-6; 1 Pet. 3:22. But Jude further states that Michael, when contending with the devil, said, "The Lord rebuke thee." This contention is recorded in Zech. 3:1, 2. We will give it as rendered in the Septuagint Version. "And the Lord

showed me Jesus the High Priest standing before the angel of the Lord, and the devil stood on his right hand to resist him. And the Lord said to the devil, The Lord rebuke thee, O devil." This is clear. Michael is Jesus—the Lord. Daniel calls Michael "the great prince which standeth for the children of thy people."—Dan. 12:1.

Hear the fulfillment of this prophecy: "The God of our fathers hath raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a prince and a Savior for to give repentance to Israel, and forgiveness of sins."—Acts 5:30, 31. Further proof is not necessary. Michael is the Lord Jesus Christ. As before proved, the dragon represents Paganism, or Rome under the Pagan religion. Now, if by the dragon be meant Beelzebub himself, then we are led to the conclusion that the great apostate Spirit is a monster having seven heads and ten horns, and also that he has a tail, with which he drags after him the third part of the stars of heaven. God never created such an angel, nor can it be proved that Satan now has such an appearance. The appellations "old serpent," "devil," and "Satan" must, therefore, be understood figuratively. Paganism is called "the devil," because its religion was purely of devilish origin. Paul says that "the things which the Gentiles [heathen nations] sacrifice, they sacrifice to devils. . . . and I would not that ye should have fellowship with devils. Ye can not drink the cup of the Lord, and the cup of devils."—1 Cor. 10:20, 21. It is called "Satan," which is a Hebrew word signifying an adversary, from its great opposition to and persecution of the Christian church. It is also called "that old serpent which deceiveth the whole world, from its subtlety against the Christians, and its causing the whole Roman world, as far as was in its power, to embrace the absurdities of Paganism. At the ushering in of this gospel dispensation, Paganism was the universal religion. Even the Jews as a nation had accepted it; forsaking the God of their fathers, they were worshiping idols. Rome held universal sway. Paganism held the highest position on earth when Christ appeared to save the world. But he who is called Michael, because he is like God, he and his angels (messengers—holy ministry) waged war against this dragon in his high

places. Being victorious he proved to the world that Paganism had no right to such a high seat. Therefore Christ cast him down, and set up his kingdom instead.

It is said that "the dragon fought [opposed Christianity] and his angels [Paganism's adherents, messengers, or advocates], and prevailed not [were not able to conquer that kingdom which 'broke in pieces' and 'consumed all others']; neither was their place found any more in heaven [Paganism no longer held the highest throne of honor.]: and the great dragon was cast out [Christianity prevailed.] . . . And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ." This represents the glorious triumph of the gospel over heathen darkness in the beginning of the Christian era, the victory Christianity obtained over Paganism, a song of triumph of the church of God over heathen idolatry. "And they overcame him by the blood of the Lamb; . . . and they loved not their lives unto death." Here is given the reason why the followers of Christ prevailed at this time against all their adversaries. It was because they fought against the dragon in the armor of God. "They overcame him by the blood of the Lamb," by proclaiming salvation to sinners through Christ crucified, and by their continual intercessions at the throne of grace for the conversion of the heathen world. All this they did at the peril of their lives.

It is further said that when the dragon saw he was cast down, "he persecuted the woman which brought forth the man child." This refers to the Pagan persecutions against the church. When Rome saw her religion crumbling and falling before the increasing light of the gospel which was rapidly filling the earth, she tried to save herself by slaughtering the Christians; but this only increased the work of God, and watchfires were kindled in every land. The then known world was being rapidly girdled with salvation, which caused heathen Rome finally to totter and fall. Next the woman fled into the wilderness "for a time, and times, and half a time." This wilderness is the same as that spoken of in Ver. 6, which we before proved to signify the great apostasy. In Ver. 6

it is said that the woman remained in the wilderness "a thousand two hundred and threescore days," which, as before proved, signifies 1260 years. Here it is said she remained for "a time, and times, and half a time," or three and one-half times. A time signifies a year. See Dan. 4:23, 25. Three and one-half times, then, equal three and one-half years, or forty-two months: and counting thirty days to the month according to the Jewish calendar we have 1260 days, or years. It is further said that "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."—Ver. 17. "The remnant of her seed" refers to the few who faithfully stood for the truth down through the dark ages. The dragon, being conquered (cast down) and his power broken by Christianity, became wroth at the woman, or church, and through his son—the "beast"—made war against the remnant of her seed.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev. 13:1-8. This

beast represents the Papacy. It will be seen that the beast resembles the old dragon in some respects. The dragon had ten horns, so had the beast. These horns are the same. As before observed, they represent the ten kingdoms that grew out of the Roman empire. But how could the ten kingdoms of Pagan Rome serve as the horns of Papal Rome? Answer: These gave their "power and strength to the beast." See Rev. 17:12, 13, 17. Thus the dragon gave to the beast his power. By the removal of the seat of Pagan government from Rome to Constantinople, leaving Rome in the hands of Popery, the dragon gave the beast his seat and great authority.

It is said that all the world wondered after the beast. This refers to the universality of the domain of the Papacy. "And they worshipped the dragon which gave power unto the beast." Papal Rome has many rites which she borrowed from Pagan Rome. Among others, doing penance, use of holy water, so prominent in Papal worship, worshipping images, etc. Roman Catholics in observing these things simply worship the old dragon—Paganism. The prophecy that there was given him a mouth speaking great things was fulfilled in the uttering of the following great blasphemies by the mouth of the Pope of Rome: "I am King of kings, and Lord of lords; holy father; viceroy of the Son of God. I am infallible. I have power to forgive sins; to release from purgatory; to damn and to save." "And it was given unto him to make war with the saints, and to overcome them." This was fulfilled in the great persecutions of the "dark ages."

The forty-two months that the beast was to reign, counting thirty days to the month, are equal to 1260 days. This, counting a day for a year (Ezek. 4:6), equals 1260 years. As before observed, the 1260 years extend to 1530, when the first Protestant creed was formed. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and

deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six."—Rev. 13:11-18.

This second beast which arose and exercised all the power of the first beast (Poper) before him, represents Protestantism. Just as Popery exercised universal authority, so does Protestantism today. This is in reality a Protestant world. The two horns of this beast, like the ten horns of the first beast, must be two temporal powers which have stood back of Protestantism. These are England and Germany. Their being lamb-like signifies the tolerance of these nations. This beast came up out of the earth. All Protestant sects are earth-born. Not one of them is of divine origin. "And he spake as a dragon." Some of the dregs of Paganism can even be traced into Protestantism. The causing the people to worship the first beast (Poper) is fulfilled by the Protestant sects adopting in their creeds many rites and doctrines of the Papacy. By observing these, Protestant people worship Popery. Among other things that Protestants have brought out of Catholicism are: Sprinkling for baptism; infant damnation unless baptized; water baptism for the forgiveness of past sins; all outside the pales of the church (?) are lost. The coming down of fire from heaven has been fulfilled in the different spiritual reformations that took place during the reign of Protestantism, when torrents of the Holy Spirit fire fell upon the people. After the fire fell it is said that the people became deceived, and made

"an image to the beast [Papacy], which had the wound by the sword [Note.—This wound was inflicted by the Reformation when the temporal power of the Pope was broken.] and did live."

Beloved, here is the truth of the foregoing. The Reformation under Luther was spiritual. Watch-fires were kindled throughout Germany and other European countries until thousands who had been bound in Papal darkness were made free in Christ. The blessings of God rested upon the labors of those early reformers. But in time many of them became exalted because God was favoring and prospering them; so they came together and organized a sect, which was simply an image to the old Papal beast. The result was an immediate decline in spirituality. Thus it was in the Wesleyan reformation. For almost fifty years the world shook under their labors. Torrents of the Holy Spirit fire fell in their meetings. But after a while they organized and made an image to the beast. As soon as they did this their power and spirituality began to decline. The various branches of Methodism today are spiritually dead. When the pure word is presented to them, showing that in order to be clear they must separate from formality and confusion and stand complete in Christ, they begin to argue in favor of their religion on the grounds that God did in the past work among them. As one writer states it, "Why don't they boast of what Protestantism is today? Alas! They are ashamed of it. Or at least they ought to be." So it has been clear down through the ages of Protestantism. Time and again men would receive an increase of light upon some point of scripture and start a spiritual reformation. But as soon as they would receive a following, instead of abiding alone in Christ, they would organize a sect—an image to the beast. This was always followed by spiritual dearth. History records the fact that some of these Protestant sects became persecuting powers and even put to death those who would not submit to their doctrines.

It might be asked, How can the second beast apply to Protestantism and the image be made to apply to the same thing? In Rev. 13:1-8 Papal Rome is symbolized by a beast having seven heads and ten horns, and upon

his heads the names of blasphemy. In Rev. 17:3 we have the same beast, but this time a woman upon it. What is said of the beast is said of the woman. Rev. 13:7; 17:6; 18:24. The woman represents the Roman Catholic sect, while the beast represents the power of Roman Catholicism, or the Papacy. So with the second beast and the "image" to the first beast. The second beast represents Protestantism as a whole, or the religion of Protestantism, while the "image" represents the sect institution.

The mark in the forehead signifies the sectarian education and teaching which inculcates the doctrines of the various sects in the minds of their adherents. The mark in the right hand may signify the receiving of members into the sect. The number 666 applies to the number of sects that were to make up Protestantism. This is not to be understood strictly in a literal sense, but symbolically. Protestantism is elsewhere called "the false prophet." Compare Rev. 19:20 with Rev. 13:14. We have been as brief as possible on this chapter.

We will now turn to Rev. 20:1-3—"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, . . . and after that he must be loosed a little season." Upon this scripture theological speculators have sat until the world is full of opposing theories. Most Millennial teachers admit that the book of Revelation is highly symbolic, but when they come to the twentieth chapter they all contend it must be interpreted literally. Observe, dear reader, how closely Rev. 20:1-3 agrees with Rev. 12:7-10. It was the dragon that was bound by the angel—the dragon with seven heads and ten horns. Rev. 12:3, 4. There is but one dragon spoken of throughout the book of Revelation, and that dragon represents Pagan Rome. The appellations "old serpent," "Devil," and "Satan," in these texts have already been considered. The casting down of the dragon in Rev. 12 is identical with his binding in Rev. 20. The angel which came down from heaven and bound the dragon was Michael the archangel, i. e., Jesus Christ. He has the keys of death and hell.

Rev. 1:18. The great chain with which he bound the dragon was the gospel of the kingdom. Christ with the eternal truths which he advocated, both in person and through his apostolic ministry, bound the religion of Paganism, and hurled it from its lofty position to the great abyss from which it emanated.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Verses 4-6. The thousand years in these texts, like the one hundred and forty and four thousand in Rev. 7:4; 14:1, and the twelve hundred and sixty days in Rev. 12:6; 11:3, are not to be understood literally. They signify a long period of time. "And I saw thrones, and they sat upon them"—the glory of Christ's kingdom before the apostasy. Through the regenerating power of the Holy Spirit multitudes were raised up from a dead state in sins to life in Christ. This great host thus quickened into life in the clear morning of the Christian era composed the first great spiritual resurrection. Through full salvation they were made kings and priests unto God; and sitting upon thrones of love they reigned "in life" over sin, Satan, and disease. "And judgment was given unto them." The righteous judgments of God executed by the apostolic church against the works of darkness. This caused Satan's kingdom to fall "like lightning." But soon the apostasy came. The clear light of truth was largely extinguished by the darkness and superstitions that filled the earth. An awful beast power reigned for twelve hundred and sixty years. This was Popery. During her reign about fifty-five millions of God's people who would not "worship the beast," namely, submit to her doctrines,

were put to death. Next came the religion of Protestantism, when an image to the first beast was made.

During this long period of time the kingdom of God was largely hid under the human rubbish of men. The reign on earth ceased, and the only reign enjoyed by God's people during that "thousand years"—long period of time—was enjoyed with Christ in Paradise. The thousands who had taken part in the first resurrection, before the great apostasy, together with those mentioned in the fourth verse who lived true to God during the reign of the beast (Popery) and his image (Protestantism) many of whom were "beheaded for the witness of Jesus," as soon as they died were caught up unto God and to his throne and reigned with him in a disembodied state. While on earth the reign of God's people ceased, they still continued during that thousand years to reign with Christ in Paradise. But, thank God, the time has come that God's people again reign upon earth. Daniel with prophetic eye looked down to the end of the apostasy and saw the "ancient of days"—the old apostolic times—returning. And he said that "judgment was given to the saints of the Most High, and the time came when the saints possessed the kingdom."—Dan. 7:21, 22. Hallelujah! That time has come. A mighty host is being gathered out of the apostasy; while thousands of the "rest of the dead" are being quickened into life. These stand upon the sea of glass (pure word and holiness of God), and have victory over the beast, and over his image, and over his mark, and over the number of his name. Rev. 15:2.

Thus at both ends of the great apostasy God's kingdom triumphs upon earth, and a glorious reign of righteousness is enjoyed "in life" by the people of God; while during the long period of apostasy, the only reign enjoyed by the people of God was with Christ in Paradise. The time has now come when the human rubbish of sectism, which for centuries past has hid from clear view the true church or kingdom of God, is being cleared away and consumed by the burning judgments of his truth. The church is again shining forth in power and unity. Every honest soul is fleeing out of the midst of Babylon confusion, and is coming to Zion with songs and everlasting joy.

Isa. 35:10. Upon the plain of Armageddon the Lord is assembling his "mighty ones"—sanctified host. Read Isa. 13:2-4; Rev. 16:16. "The Lord of hosts mustereth the hosts of the battle." God's holy messengers are "blowing the trumpet in Zion which calls together the elect from the four winds—Babylon confusion. Joel 2:1; Matt. 24: 30-33; Zech. 2:6, 7. Here the artillery of heaven is planted, and from the heights of Zion the gospel truths fall upon the partition walls of Babylon like "great hailstones." Ezek. 13:10-15. This redeemed host of saints is already advancing against the "strongholds" of darkness, and the weapons of their warfare are "mighty through God" to the pulling down of the same. "A fire devoureth before them; and behind them a flame burneth." This fire which devours is the word sent forth by the Spirit. "Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them."—Jer. 5:14. The appearance of them is as the appearance of horses; and as horsemen so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained. All faces shall gather blackness. [We see this today wherever the straight word is preached.] . . . And the Lord shall utter his voice before his army [All his sheep hear and know his voice, and they follow him. John 10.]: for his camp is very great; for he is strong that executeth his word: for the day of the Lord is great and very terrible, and who can abide it?"—Joel 2:1-11.

A description of the triumphs of Christ's kingdom in this evening time is given in Rev. 19:11-17—"And I saw heaven opened, and behold a white horse and he that sat upon it was called Faithful and True: and in righteousness he doth judge and make war. . . . He was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean, and out of his mouth goeth a sharp sword, that with it he should smite the nations: . . . and he hath on his vesture and on his thigh a name written, KING OF

KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God."

By turning to Rev. 6:1, 2 the reader will observe that about the same description of this white horse and his rider is given there. At the opening of the first seal John "saw, and behold a white horse: and he that sat on him had a bow, and a crown was given unto him; and he went forth conquering, and to conquer." This represents the kingdom of God as established by Christ in the beginning of this age. "White horse" denotes its purity and holiness. Jesus Christ enthroned universal king goes forth conquering the nations through his pure apostolic ministry, "leading captivity captive." This represents the triumphs of Christ's kingdom in the morning of the Christian era, while Rev. 19 describes its triumphs in the evening of the same. Jesus Christ is again riding forth in the greatness of his strength executing his righteous judgments upon the works of darkness, and making war against all false religions. The armies which follow him are his sanctified saints, who are raised up in "heavenly places." These are clothed in fine linen, which represents their righteousness. See Verse 8. Upon the bridles of their horses is "HOLINESS UNTO THE LORD."—Zech 14:20. The sharp sword that smites the nations is the word of God. Heb. 4:12. Those who are smitten are the thousands who refuse to walk in all the light, but reject and oppose the straight word. This includes the multitudes in Babylon today. The slain of the Lord are many. Isa. 66:15, 16. A great slaughter is now going on. Just lay down this book and carefully read the following scriptures: Jer. 12:12; Isa. 33:1-3, 5, 6, 8; Ezek. 39:4, 17-20. The thousands thus slain by the word become a great spiritual "carcass" preyed upon by evil spirits. Matt. 24:28; Ezek. 39:4, 17; Rev. 19:17. Feathered fowls and birds of prey, in these texts, signify the deceptive spirits of devils that swarm in sect Babylon today. Rev. 18:2-4. These feast upon the dead carcasses of the Babylon professors. This feast is called "the supper of the great God." The word "supper"

proves that this was to take place in the evening of time.
Beloved reader, we are in that very time.

God is sweeping through the nations,
With an awful searching eye;
Ev'ry spot of imperfection
Must be purged, or hope must die.

Jesus gave himself to purchase
Him a pure and spotless bride;
In this evening time, he cleanseth
Her beneath the crimson tide.

For his church he now must suffer
This unwilling sacrifice:
Give to evil spirits' supper,
All who give to sin a place.

See "his sword is bathed in heaven"
And the mountains strewn with dead;
"All ye birds and beasts' assemble,"
Lo! a feast for you is spread.

Hear the angel loudly crying,
Standing in the blazing sun,
Wake, O man! while time is flying,
And the judgment has begun.

God is coming, O my brother;
Can you face the solemn day?
All the pure his angels gather,
The defiled become a prey.

—Selected.

This great war against the false religions of earth is incurring the united opposition of the sectarian world. Multitudes of its deceived professors are rising in opposition to the truth. All counterfeit religions are uniting in confederation. This may culminate in a bloody persecution against the true church before the end. "And I saw the beast, and kings of the earth, and their armies,

gathered together to make war against him that sat on the horse, and against his army.”—Rev. 19:19. This brings us to consider the loosing of the dragon. It is said that after the expiration of the thousand years “he must be loosed a little season.”—Rev. 20:3. “And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together for battle: the number of whom is as the sand of the sea.”—Ver. 8. The loosing of the dragon is the revival of the old Pagan religion in these last days. This is fulfilled in the devil-worship called Spiritualism, and in several other forms at the present time. Ever since the Congress of Religions held at the World’s Fair in Chicago in 1893, teachers of the religions of India and the Orient have been at work in this country and many converts have been made. Free Masonry is but a form of Paganism. We here give proofs from the pens and publications of this vast body, who are founded on what they call the “Ancient Mysteries.” The following was compiled by Fred Husted.

“Warburton says: ‘Each of the Pagan gods had (beside the public and open) a secret worship paid unto him, to which none were admitted but those who had been selected by preparatory ceremonies called initiation. This secret worship was called “The Mysteries.”’

“Mackey, another member of this order, says, ‘These mysteries existed in every country of heathendom, in each under a different name, and to some extent under a different form, but always and everywhere with the same design of inculcating (teaching) by allegorical and symbolical teachings the great Masonic doctrines of the unity of God and the immortality of the soul. This is one important proposition and the fact which it enumerates (states) must never be lost sight of, in any inquiry into the origin of Free Masonry; for the Pagan mysteries were to the spurious Free Masonry of antiquity precisely what the Masters’ lodges are to the Free Masonry of the present day.’”

“This is certainly a frank statement, coming as it does from a man who is an acknowledged and highly esteemed authority in matters pertaining to the craft. Daniel Sickles says, ‘In Egypt, Greece, and among other

ancient nations Free Masonry, that is, the Mysteries, was one of the earliest agencies employed to effect the improvement and enlightenment of man.' Pierson says, 'The identity of the Masonic institutions with the ancient Mysteries is obvious,' which means, clearly to be seen, manifest to any and all.

"Masons say that the order is founded on the Bible—that is unlearned Masons say so. Geo. Wingate Chase, in the 'Digest of Masonic Law,' says, 'The Jews, the Turks, each reject either the New Testament or the Old or both, and yet we see no good reasons why they should not be made Masons. In fact, Blue Lodge [first three degrees] Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it were, it would not be Masonry; it would be something else.' Sickles says in speaking of the third, or Master Mason's degree, 'There are characters impressed upon it which can not be mistaken. It is thoroughly Egyptian.' He further says that the tradition is older by a thousand years than Solomon. 'That our [Masonic] rites embrace all the possible circumstances of man, moral, social, and spiritual, and have a meaning high as the heavens, broad as the universe, and profound as eternity.'—Sickles in 'Gen. Chimam Rezon.' The writer was informed when the charges were given him 'that our ancient brethren worshiped in high hills or in low vales and that guards were placed to keep off cowans or eavesdroppers.' By referring to scriptures we at once find the character of those who worshiped on high hills and in low vales, and why they needed a guard to keep off eavesdroppers. 'Thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.'—Jer. 2:20; 3:6. 'Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree.'—Deut. 12:2. 'Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks. . . . Even thither wentest thou up to offer sacrifice.'—Isa. 57:5-7. They were not afraid of Ahab and Jezebel (2 Kings 7:10; 1 Kings 14:23), and they grew and multiplied in their

reigns, and in the reigns of all those of whom it is recorded that 'they did that which was evil in the sight of the Lord.' Some of the kings of Israel and Judah destroyed their high places for them and were highly favored of God for so doing.

"Again, 'The precepts of Jesus could not have been made obligatory upon a Jew. A Christian would have denied the sanction of the Koran. A Mohammedan must have rejected the law of Moses, and a disciple of Zoroaster would have turned from all, to the teaching of his Zend-Avesta. The universal law of nature, which the authors of the old charges have properly called the moral, is therefore the **only law** suited in every respect to be adopted as the Masonic code.'—Mackey's Text-book, 'Masonic Jurisprudence.' If the statements just quoted do not place the secret society of Masonry on a footing decidedly Pagan, it is difficult to say just where it does stand. Masons in opening and closing their lodges still look to the east, where the sun rises. Ezek. 8:16—'And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.'

"Tammuz or Osiris of Egypt, who is declared to be the original of Hiram Abiff the temple-builder, is still mourned for. Ezek. 8:14. See Young's Analytical Concordance or any standard Greek Mythology. Now see Pierson's 'Traditions of Free Masonry.' 'The Masonic legend stands by itself, unsupported by history, or other than its own traditions. Yet we readily recognize in Hiram Abiff the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks [god of drunkenness, or feasts and the like], the Dionysis of the fraternity of artificers, and the Atys of the Phrygians, whose passions, deaths, and resurrections were celebrated by these people respectively.' Thus it is clearly shown that each one of these ancient nations had its counterfeit savior and redeemer, and it is here proved by the words of Masonic Grand Masters, authors, and authorities, that Masonry is of Pagan origin."

At the present time there are several millions of devotees of this form of Paganism in this western or New World, and also many in the Old World. The spirit of old heathen Rome is reviving everywhere, and today it is uniting Gog and Magog against the saints, "and the beloved city [pure church]." Ver. 9. A careful study of Ezekiel 38 and 39 will convince you that by the terms "Gog and Magog" are meant the two forms of the great apostasy—Popery and Protestantism. It is an undeniable fact that the feelings between Catholics and Protestants are becoming more friendly. It is no uncommon thing today for a Catholic to approach Protestant people for means to erect houses of worship, and receive the same. The present Pope and bishops of Rome have frequently expressed themselves in favor of a union of all Christians(?). Cardinal Gibbons in several public addresses has expressed himself decidedly in favor of such a union. This desire has not only been expressed by the bishops of Rome, but by many Protestant divines. An article some time ago in "The Christian Advocate," a leading Methodist journal, strongly advocated a union with the Roman Catholic sect. There is today an almost universal cessation among the Protestants to protest against Catholicism. Hear the words of Bishop R. S. Foster of the M. E. sect before the New York conference, Nov. 9, 1886: "The popular idea is that the church of Rome is Antichrist. I do not agree with the popular belief. I regard that wonderful institution as a grand Christian camp." Thus we could multiply proofs of a union of all false religions, which is now well under headway, and must be apparent to all.

The world's Parliament of Religions at Chicago in '93 marked an important epoch in this latest shift infernal. The dragon, beast, and false prophet met in "mutual confidence and respect;" a "brotherhood" of religions. Theism, Judaism, Mohammedanism, Hinduism, Buddhism, Taoism, Confucianism, Sintoism, Zoroastrianism, Catholicism, the Greek Church, and Protestantism in many forms, were all represented; and the chief devotees of all these religions met, as they said "to unite all religion against all irreligion; to make the golden rule the basis of this union; and to present to the world **substantial unity of many**

religions." We here insert a few extracts from addresses made before the Parliament.

President Charles Carroll Bonney in the opening address said: "Worshippers of God and lovers of man: Let us rejoice that we have lived to see this glorious day; . . . that we are permitted to take part in this solemn and majestic event of a World's Congress of Religions. The importance of this event cannot be overestimated. Its influence on the future relations of the various races of men, cannot be too highly esteemed. If this congress shall faithfully execute its duties with which it has been charged, it shall become the joy of the whole earth, and stand in human history like a **new Mount Zion**, crowned with glory, and marking the actual beginning of a **new epoch of brotherhood and peace**. For when the religious faiths of the world recognize each other as brothers, children of one Father, whom all profess to love and serve, then, and not till then, will the nations of the earth yield to the spirit of concord and learn war no more. . . . We meet on the mountain height of absolute respect for the religious convictions of each other. . . . This day the sun of a new era of religious peace and progress rises over the world, dispelling the dark cloud of sectarian strife. **It is the brotherhood of religions.**"

Chairman John Henry Barrows in his address said: "We are here not as Baptists and Buddhists, Catholics and Confucians, Parsees and Presbyterians, Methodists and Moslems; we are here as members of a Parliament of Religions, over which flies no sectarian flag, . . . but where for the first time in a large council is lifted up the banner of love, fellowship, brotherhood. . . . Welcome, one and all, thrice welcome to the world's first Parliament of Religions! Welcome to the men and women of Israel, the standing miracle of nations and religions! Welcome to the disciples of Prince Siddartha, the many millions who cherish their Lord Buddha as the light of Asia! Welcome to the high priests of the national religion of Japan! This city has every reason to be grateful to the enlightened ruler of 'the Sunrise Kingdom.' Welcome to the men of India, and all faiths! Welcome to all the disciples of

Christ. . . . It seems to me that the spirits of just and good men hover over this assembly. I believe the spirit of Paul is here. I believe the spirit of the wise and humane Buddha is here, and of Socrates the searcher after truth. . . . When a few days ago I met for the first time the delegates who have come to us from Japan, and shortly after the delegates who have come to us from India, I felt that the arms of human brotherhood had reached almost around the globe."— "World's Parliament of Religions," Chap. III.

We deem the foregoing sufficient proof that the "gathering together" in union of Paganism, Popery, and Protestantism has begun. The next World's Fair will show further developments of this great union. "And I saw three unclean spirits like frogs come out of the mouth of the dragon [Paganism], and out of the mouth of the beast [Popery], and out of the mouth of the false prophet [Protestantism]. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:13, 14. This great conflict is now on. It is clear that this confederation of Antichrist religions will become tyrannical, and wage a bitter persecution against the true saints of God. But when they shall "compass the camp of the saints about," to destroy them with one bloody stroke of martyrdom, fire shall come down from heaven and devour them (see Rev. 20:9); namely, "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day."—2 Thess. 2:7-10. Then shall the dragon, beast, and false prophet be cast into the lake of fire and brimstone, and shall be tormented day and night forever and ever. Rev. 20:10; Rev. 19:20.

Lo! Heaven now opens to rapturous view
The armies that follow the faithful and true
Arrayed in fine linen and armor of light,
With swords of destruction, the nations to smite.

The holy all ride upon hobbies, they say,
But horses we have of a heavenly neigh;
Then join in our phalanx of cavalry white,
And ride in the Spirit's omnipotent might.

This campaign of fire shall sweep over the land,
Enlisting the pure that are able to stand;
In columns of glory they follow their king
Like thunder their songs of sweet melody ring.

Speed onward, great army, to judge and make war,
Salvation in Jesus go trumpet afar;
There're battles to fight, and fair trophies to win,
And perishing souls to be rescued from sin.

All honor to Jesus, whose eyes are a flame,
Who wondrously helps us each battle to gain;
He's clothed in a vesture that's dipped in the blood
He graciously shed to redeem us to God.

The beast and his army all gathered in vain,
With all the false prophets they're taken and slain.
The bride and the Bridegroom now shine as the sun,
The rapturous scene of the marriage is come.

All glory to God! we'll follow the Lamb;
All glory to God! we'll fight in the van;
In uniform white on our holiness steeds,
We'll rush to the battle, wherever he leads.

—Selected.

[Editor's Note—The contents of this book were written over sixty years ago and since that time many mighty changes have taken place, both among the nations of the world and also in Christendom. There has developed spiritual powers of evil in high places and the three unclean spirits like frogs have come into view before the

eyes of spiritually-minded men and women. The one out of the mouth of the dragon is showing himself very plainly under the cloak of Satanic Communism and has half or more of the world under its influence. The one out of the mouth of the beast is showing himself under a cloak of revised Catholicism and the one out of the mouth of the false prophet is manifesting himself under the cloak of the Council of Churches. Therefore the people of this present time are in great agitation with fears and rumors of wars as there are so many conflicting spirits at work with many prophecies being fulfilled and the coming of the Lord is evident to the wise as so many things are now shaping up for his coming.

If the author of this book was living now and doing this writing he, no doubt, would not have guessed at the evidence of Satan being loosed for a little season by referring to Spiritualism and some other cults of Satanic origin. He would have said plainly that it was Communism as it is fighting against God and Jesus Christ the same as the old red dragon did which was ruling in the Roman Empire when Jesus and the apostles began to preach the gospel of Christ. Many of them were slain and otherwise destroyed by this Pagan evil power.

For those who would like to know more about the wicked working of these evil powers in these last days, write for the book entitled "Past, Present and Future of the Church of God." It contains 72 pages.

—Fred Pruitt.

FALSE THEORIES REFUTED*

Throughout the Christian world, at the present time, there is probably more speculation over Palestine than over any other spot on the globe. It seems all eyes are turned on Palestine. There are multitudes who expect the Lord to set up a literal kingdom in Jerusalem, make the Jews the earth's rulers, subduing the Gentile nations under their domain. According to these theorists, the land of Palestine is shortly to be the center of the Lord's activities in the earth, and this tiny country will comprehend his kingdom reign. In treating this subject briefly, I will present a number of propositions, and sustain them with the Word of God.

1. **The promise of a great nation as numerous as the dust of the earth and the stars of heaven in the family of Abraham (Gen. 13:14-17; 15:5, 6.) reached its literal fulfillment under the Old Testament dispensation.**

"The Lord your God **hath** multiplied you, and behold **ye are this day** as the stars of heaven for multitude"—Deut. 1:10, 11). "Thy fathers went down into Egypt with three score and ten persons; and **now** the Lord thy God **hath made thee** as the stars of heaven for multitude"—Deut. 10:22. "But David took not the number of them from twenty years old and under: because the Lord had said he would increase Israel like to the stars of heavens"—1 Chron. 27:23. "Their children also multipliedst thou as the stars of heaven"—Neh. 9:23. Hear King Solomon in the height of his glory: "And thy servant is in the midst of thy people which thou hast chosen, a great people, that **can not be numbered** nor counted for multitude"—1 Kings 3:8. "Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like **the dust of the earth in multitude**"—2 Chron. 1:8. Speaking of the whole Israelitish nation from the birth of Isaac until the coming of the Messiah, covering more than 1,500 years, the writer of the Hebrew

*This chapter was taken from the book "Pioneer Evangelism" written by H. M. Riggle.

letter assures us, "Therefore sprang there even of one, and him as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the seashore **innumerable**. These all died in faith"—Heb. 11:12, 13.

In the face of these plain scriptures, why should we look for any future literal fulfillment? It is folly to do so. To teach that the fifteen million Jews who are now scattered all over the world, and are citizens of every nation under heaven, must be gathered back to the bleak hills of Judea in order to fulfill the promise made to Abraham, is without reason, or any support whatever in the Scriptures. In other words, to claim there must yet be a literal fulfillment of that which the Bible so plainly declares has already been fulfilled, is to build a theory upon a pile of sand.

2 The possession of the literal land of Canaan by the Israelite nation in Old Testament times fulfilled the covenant God made with Abraham relative to the inheritance of the Jews.

Moses said to Israel, "The Lord was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go unto that good land, which the Lord thy God giveth thee for an inheritance"—Deut. 4:21. "Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them"—(chap. 1:7, 8). In Deut. 9:5 it is plainly said that Israel's possession of Canaan was the performance of the word which God sware to their fathers, Abraham, Isaac, and Jacob. "And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord"—Deut. 6:10-12.

When Moses went to Egypt to deliver Israel, God told him the time had come to fulfill the covenant with Abraham (Exod. 6:1-7). To the Israelites the Lord then

said, "I will bring you unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage"—Exod. 6:8. Just before the children of Israel crossed over Jordan into Canaan, the Lord said to Joshua, "Now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you. . . . From the wilderness and this Lebanon even unto the great river, the river Euphrates. . . . For unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them"—Josh. 1:1-6. They went in and the land was divided to them for an inheritance, and in Psalm 105 we read that this fulfilled the promise to Abraham regarding the inheritance of the literal seed. And we ask, "Why not"? Here is the decisive answer: "Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; . . . and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and **hast performed thy words**"—Neh. 9:7, 8. Here is the proof: "Their children also multipliedst thou as the stars of heaven, and **broughtest them into the land**, concerning which thou hadst promised to their fathers, that they should go in and possess it. So the children **went in and possessed the land**. . . . And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and olive-yards, and fruit-trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness"—vs. 23-25. "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt"—1 Kings 4:20, 21. "He had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig-tree" (vs. 24, 25). It would seem that language could not be framed more clearly and definitely

to teach that the promises of the **literal seed**—Israel—as a nation were all fulfilled in the Old Testament dispensation. Under the gospel, “lands” and specially favored “nations” are no longer recognized. The blessings of this dispensation are “to **all people**” “in **all the world**” among “**all nations.**” And these blessings are not literal, as under the law, but **spiritual** and eternal.

3. Israel and Canaan were but types and shadows of the Christian church and its spiritual inheritance.

The law dispensation was but a “shadow of good things to come.” This includes Israel, its **land of inheritance**, its tabernacle, sacrifices, and services; and they all stand in a typical and shadowy relation to the gospel. If this fact is clearly understood, it will do away with all the vain speculations of these last days in which the Jew is set before us as a “special, chosen, and favored seed” above other nations; and that he must travel clear back to the barren hills of Judea in order to find Messiah. The more I study the Bible as a whole, the more I am led to the settled conclusion that under the gospel such a thing as distinction of nations and places is not recognized. The Jew is no more to God than is one of any other people, and he stands upon the same plane with the rest; and Palestine, which was once his home, holds no more sacredness to the Almighty than does America or any other spot of the earth. The literal city of Jerusalem is, under the gospel, no more to the Lord than are London and New York. People there are no nearer heaven than are those in any other part of the earth; for the mere place gives them no special privileges over others. Jesus forever settled this point at Jacob’s well, “The hour cometh, when ye shall neither in this mountain [Gerizim], **nor yet at Jerusalem**, worship the Father,” but in all the world, as prophesied by Malachi, “**in every place** incense shall be offered unto my name, and a pure offering”—Mal. 1:11, when men worship the Father “in spirit and in truth”—John 4:21-24. How contrary to the spirit of the gospel to teach that the Jews must be gathered back to a certain defined spot of earth in order to find Christ!

All through the prophecies the Christian church was predicted under the titles of “Israel,” “Jerusalem,” “Zion,”

etc.; and the blessing of the gospel under the metaphors of "Canaan," our "own land," etc. The reason for this is apparent. Israel were a type of the church, and their inheritance a shadow of our spiritual blessings of full salvation in Christ. In the present dispensation we have "come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem"—Heb. 12:22, and this is not the literal city of Palestine, but "the general assembly and church of the firstborn, which are written in heaven" (v. 23). It is the universal church made up of saved Jews and Gentiles in all the world. Most of the prophecies which speak of the return of God's people back to Zion and Jerusalem have a spiritual fulfillment in the church, and do not refer to a literal gathering of literal Jews to a literal land. Those texts which do refer to a literal gathering were fulfilled in the days of Ezra and Nehemiah.

As truly as literal Canaan was the inheritance of the Jew under the law, entire sanctification, or perfected holiness, is now the inheritance of the "saints in light," who constitute the spiritual seed under the gospel. This inheritance is not deferred to a millennium age, but is now. "In whom [Christ] also we **have obtained an inheritance.**" Eph. 1:16; "Giving thanks unto the Father, which hath made us meet to be **partakers of the inheritance of the saints in light**"—Col. 1:12. What is this inheritance? "Inheritance among all them which **are sanctified**"—Acts 20:32. "Inheritance among **them which are sanctified by faith** that is in me"—Acts 26:18. God swore to Abraham that his seed "should be saved from, and possess the gate of their enemies" and receive Canaan for an "everlasting possession." Here is the complete fulfillment. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of David; . . . **we should be saved from our enemies,** and from the hand of them that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore to our father Abraham, that he would grant **UNTO US,** that we being delivered out of the hand of our enemies might serve him without fear, in **HOLINESS and RIGHTEOUSNESS before him, all the days of our life**"—Luke 1:68-75. Holi-

ness is our "everlasting possession," the land promised in which the seed were to "dwell forever."

"Far down o'er the ages a promise divine
Descended to us in the fulness of time:
A seed should appear as the stars of the heaven,
And they should inherit a land to be given.

"Oh, we are the seed, so happy and blessed,
That dwell in the land of Canaan's holy rest:
Here streams of pure love are flowing along,
And anthems of glory are sounding in song.

"This land is salvation and holiness pure;
We find it in Jesus, our title is sure.
A sweet land of Beulah, thy glory divine
Forever and ever unclouded shall shine."

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"—Gal. 3:29. "Christ hath redeemed us from the curse of the law, being made a curse for us: . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith"—vs. 13, 14. Here Paul positively declares that "the promise of the Spirit" is the "blessing of Abraham," and that it has "come on the Gentiles through Jesus Christ." This he identifies with the "inheritance" given to Abraham by promise (vs. 14-18). There was no inheritance promised in the covenant but "Canaan" and the "blessing" which the apostle by the authority of heaven interprets to be "**the Spirit.**" "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; **not to that only which is of the law**, but to that also which is of the faith of Abraham; who is the father of us all"—Rom. 4:16. This shows conclusively that the Canaan here promised has a spiritual signification, and meets its complete fulfillment under the gospel in the grace of God bestowed upon us in Christ Jesus. We receive it "by faith."

The writer of the letter to the Hebrews, in chapters 3 and 4, draws an analogy between Israel in the wilderness

and children of God not yet wholly sanctified; also between literal Canaan and the glorious spiritual "rest" "we which have believed do enter." God had promised the children of Israel rest in the land of Canaan, 'from all their enemies round about' —Deut. 25:19. "My presence shall go with thee, and I will give thee rest"—Exod. 33:14. This was fulfilled under Solomon's reign (1 Kings 4:20-25). The first generation did not enter this land of rest, "because they believed not." Of them he swore, "They shall not enter into my rest." "So we see that they could not enter in because of unbelief"—Heb. 3:19.

By exterminating all the Canaanites who were born and bred in that land, the children of Israel were to possess the land and have rest. How clear this foreshadows the complete redemption we have in Christ Jesus!

The various bents of evil—pride, selfishness, jealousy, covetousness, carnal anger, etc.—are born in us. These are inward enemies. Christ "condemns sin in the flesh," and "destroys the works of the devil" out of our hearts; that is, he saves us from these "inward foes," and we enjoy a sweet, perpetual soul-rest—a rest that gives "quietness and assurance forever." This is the land of Beulah. Here "peace is extended like a river," and the soul is enabled to "rejoice evermore," and "in everything gives thanks." In this spiritual Canaan of holiness we feast upon "fat things" and are "satisfied." This so far surpasses the experience of the majority of professors, that they naturally suppose it can be obtained only in a future millennium, or in heaven. But, thank God, the redeemed have found it in this life. Believers now "do enter" by faith into the Canaan "rests."

Oh, how dark and how far from the truth to teach that all this is yet to be fulfilled within the confines of a territory not larger than the State of New Jersey—the land of Palestine! How foolish to suppose that God will confine himself to the bleak hills of Judea! The scope of the gospel includes every nation under heaven. Jew and Gentile alike may share in these blessings, which are no longer literal, but spiritual.

4. The only Jews recognized under the gospel is the spiritual seed through Christ. There are no promises to the literal Jews that do not include the Gentiles.

Abraham was not only the father of the literal "nation" (Israel), but the promise said, "Thou shalt be the father of many nations." This is fulfilled in the Christian dispensation. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; **who is the father of us all**, (as it is written, I have made thee a father of many nations)" (Rom. 4:13-17). Nothing is plainer than the fact so clearly stated in this text, that the promise of God to make Abraham a father of many nations has a spiritual fulfillment in the New Testament dispensation. God is making all nations children of Abraham by bringing them into the faith of the gospel. I desire the reader to note that Paul shows clearly that "if they which are of the law be heirs, faith is made void, and the promise made of none effect." This most decisively proves that since the passing of the legal age, **the Jew enjoys no privilege above the Gentile**. All this modern talk about "the chosen seed," "Jehovah's covenant people," "his own elect," "Zion" "Jerusalem," etc., and the application of all this to the literal nation of the Jews, is squarely against Paul's teaching. These terms applied to Israel under the law but **never** under the gospel. In this dispensation, **"he IS NOT a Jew, which is one outwardly"**—Rom. 2:28. That is, the literal seed counts for nothing. The only Jew now recognized is he **"which is ONE INWARDLY"**—v. 29. This the apostle defines as **"that of the heart, in the spirit, and not in the letter"**—(ibid.). A moral change wrought in our hearts by the Spirit of God makes Jews of us all, and all such constitute the **"Israel of God"**—Gal. 6:16. "For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are **the children of**

the flesh, these **ARE NOT** the children of God: but the children of the promise are counted for the seed"—Rom. 9:6-8. Who are the children of the promise? Here is Paul's answer, "Even **US, whom he hath called**, not of the Jews only, but also of the Gentiles"—vs. 24.

Under the law, the Jews were the Lord's peculiar, chosen people, his holy nation (Exod. 33:16; 34:12-14; Deut. 14:1, 2). Since the passing of that dispensation, no nation enjoys this privilege except the "spiritual house" of God, which is the church, called out from among all nations (1 Pet. 2:5); and of the Christian church it is said, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; . . . which in time past were not a people, but are now the people of God"—vs. 9, 10.

National distinctions ceased at the cross of Christ. Then and there Israel ceased to be God's nation. The seventy weeks determined upon the Jews and the sacredness of their city, foretold in Dan. 9:24, had been numbered, and since that time "**they which are of faith, the same are the children of Abraham**" (Gal. 3:7). "For ye are all the children of God by faith in Christ Jesus" (v. 26). "And **if ye be Christ's**, then are ye Abraham's seed, and heirs according to the promise" (v. 29). "Now we, brethren, as Isaac was, are the children of promise" (chap. 4:28). Every convert of the cross, from the dawn of this dispensation to its close, helps to constitute the great spiritual family of Abraham.

The spiritual seed of Abraham under the gospel greatly outnumber the literal seed under the law (see Gal. 4:27). In other words, the new covenant church composed of Jews and Gentiles who are "born of the Spirit," are more numerous than were the old covenant church "born after the flesh." "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands" (Rev. 7:9).

"Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through

faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham" (Gal. 3: 7-9). **"That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith"** (v. 14). How can men mistake these plain statements? Christ is the seed through whom the nations of earth were to be blessed. All the children of faith (both Jews and Gentiles) are the seed to whom the blessing was to come. The Christian dispensation is **"the times of the Gentiles."** The preaching of the gospel to the heathen or Gentile nations during the current age, the apostle clearly declares to be the fulfillment of the promise **"In thee shall all nations be blessed."** The numberless millions who have been saved through the blood of Christ during this Holy Spirit dispensation—saved from heathen nations as well as from Jews—are **"the children of faith,"** and **"are blessed with faithful Abraham."**

Full salvation is the blessing promised. **"Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities"** (Acts 3:26). A turning away from iniquities signifies the obtaining of grace to live a sinless life; hence, God's oath to Abraham vouchsafes to us, through Christ, grace to **"serve him without fear, in holiness and righteousness before him, all the days of our life"** (Luke 1: 74, 75). Paul says that the blessing of Abraham that was to come on the nations through Christ is **"the promise of the Spirit through faith."** This has been fulfilled since Pentecost. We are living under the superior blessings of the Holy Spirit dispensation.

5. The conditions of salvation are the same to Jew and Gentile.

"Repentance toward God, and faith in our Lord Jesus Christ" is the one universal requirement (Acts 5:31; 11: 18; Rom. 3:30). Both Jew and Gentile stand upon the same plane, for **"there is no difference"** (Rom. 3:22-30). Both must accept and believe the gospel (Rom. 1:16); both must enter the kingdom of heaven by the same door

(Matt. 18:13; John 3:5). "God is **no respecter of persons**: but in **EVERY NATION** he that feareth him, and worketh righteousness, is accepted with him" (Acts 10: 34, 35). In the beginning of the Christian era, "**as many as RECEIVED HIM**" were born of God (John 1:12, 13). This was said of "his own"—the Jews—and the conditions remain the same. Unless this people accept and believe on Christ, just like the Gentiles, they will remain in blindness and darkness, and will never be saved.

This modern idea that God providentially and by a sovereign decree is going to gather all the Jews to Palestine and there save them, has no place in the New Testament teaching. Their past, present, and future hope is all conditioned on an "IF." "**For there is no difference between the Jew and the Greek**: for the same Lord over all is rich unto all that call upon him. For **whosoever shall call upon the name of the Lord shall be saved**" (Rom. 10:12, 13). You see, the responsibility of their salvation rests upon their own heads. Why were they blinded and broken off? "**Because of UNBELIEF they were broken off**" (chap. 11:20). On what conditions will they be grafted in again? "And they also, **IF THEY ABIDE NOT STILL IN UNBELIEF**, shall be grafted in: for God is able to graft them in again" (v. 23). God will not remove the veil from their hearts that they may turn to the Lord, as millennialists teach, but "**When IT [Israel] SHALL TURN to the Lord**, the veil shall be taken away" (2 Cor. 3:16). This has been God's attitude towards them all through the Christian era, and it will never change. In this manner "all Israel shall be saved" (Rom. 11:26), on the same conditions that "all the ends of the earth shall remember and turn to the Lord" among the Gentile nations. After stating that all Israel shall be saved, Paul quotes Isa. 59:20, saying, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Christ is referred to; and modern teachers, without referring back to the prophecy, conclude that at some future time he will unconditionally "turn away ungodliness" from the whole Jewish nation, but they must return to Palestine to enjoy this privilege. Nothing could be far-

ther from the truth. Here is the text Paul quoted: "And the Redeemer shall come to Zion, and unto them that **TURN FROM TRANSGRESSION IN JACOB.**" The idea is, the Lord will come and save them **when they turn** from their transgressions, just as he does for the Gentiles.

That many Jews will yet be saved we have no doubt. In fact, many leaders of this people in different parts of the world are now accepting Christ as their Messiah. I am personally acquainted with many of these. In America a number of leading Jews are Christians, as Maurice Reuben and his wife, Pittsburg, Pa., and Preacher Silvestine and his wife, Philadelphia, Pa. It is an undeniable fact that there is a growing sentiment among a great many Jews in different parts of the world towards Christianity, and I believe, as a church, we should show a greater interest in them, "that through your mercy they also may obtain mercy" (Rom. 11:31). But to teach that they must be gathered back to the little land of Palestine, to the barren, bleak hills of Judea, in order to find Christ, and to teach that providentially God will save them wholesale as a nation different from the Gentiles, is rank heresy, and the whole tenor of New Testament truth is against it. Both "the fall and rising again of many in Israel" (Luke 2:34) is all conditioned on unbelief and faith. If any number of Jews accept Christ, it will not follow his second advent, as millennialists claim, but precede his appearing (Luke 13:35).

6. The Bible nowhere teaches that Christ's kingdom, reign, and salvation work, will ever be confined to the land of Palestine.

It was predicted that in the Christian dispensation the law should go forth from Zion, and the word of the Lord from Jerusalem (Isa. 2:3). But nowhere do we read that it is to return there. This prophecy is applied in Luke 24:47. "And that repentance and remission of sins should be preached in his name **among all nations, BEGINNING** at Jerusalem." Mark well the fact that Jerusalem was the place of "beginning," but not the place of ending. When "this gospel of the kingdom shall be preached in **all the world** for a witness unto **all nations; then**

shall the end come" (Matt. 24:14). Not a hint that after it has reached all nations in all the world, then it will return and be limited to the confines of a spot of earth from 20 to 40 miles in width, and about 150 miles in length. Just take a world map and note the size of Palestine compared with all the earth. It is hardly a dot in comparison. Then imagine the great kingdom of God limited to that small area, and confined to one nation—the Jews. No, indeed; such a doctrine is refuted by the whole spirit and message of the New Testament. Christ said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). The kingdom of grace began in Palestine as a small stone "cut out without hands," but it is destined to become "a great mountain and fill the **WHOLE EARTH**" (Dan. 2:34, 35). Where do we read that after all this, it will be reduced to a little mole-hill covering the barren wastes of Palestine? And why this tiny country anyway? It does not compare in beauty and wealth with most other countries. It became the land of promise to Israel only in order to fill up the types of the Old Testament. It has served its purpose, and is no longer sacred, no more than are the Jewish Sabbath and offerings. Under the law we read of the holy land, holy temple, holy altars, holy priests, holy days, holy Sabbath, holy garments, and a hundred other holy things. But with the passing of that dispensation all these have lost their holiness. Under the gospel, no one spot of earth is better than another. The domain of Christ, instead of being limited, and confined to one little country, is destined to spread out "**under the WHOLE HEAVEN**" (Dan. 7:27); and not the Jews only, but "**ALL NATIONS** shall flow unto it" (Isa. 2:2).

7. The "times of the Gentiles" and "fulness of the Gentiles" does not imply a rejection of the Jews now, nor an age of salvation for them in the future.

The judgments of the Almighty that came upon the Jewish nation in the destruction of their city, the desolation of their land, their scattering among all nations, and the "blindness in part" that happened to them, they brought upon themselves. Jesus wept over Jerusalem and said,

"How often would I have gathered" you, but **"ye would not"** (Luke 13:34). When they condemned him to death, "then answered all the people, and said, His blood be on us, and on our children" (Matt. 27:25). They were so enraged against the truth that when Paul preached to them "they cried out, and cast off their clothes, and threw dust into the air" (Acts 22:23). "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye **put it from you, and judge yourselves unworthy of everlasting life**, lo, we turn to the Gentiles" (Acts 13:46). "The Jews, who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost" (1 Thess. 2:14-16). As many as accepted Christ were saved, and these constituted the "remnant" (Rom. 11:5), the "election" (v. 7), and "the rest were blinded," and "broken off," "because of unbelief." The whole blame lies at their own door.

It was in this way the kingdom was taken from them and given to the Gentiles (Matt. 21:33-45); not by a sovereign decree unconditionally, but because they as a nation rendered themselves "unworthy of everlasting life." History proves that God deals with nations as well as with individuals. Now, since the Jews as a whole (with few exceptions) have continued in unbelief throughout the Christian era, the great majority of those who have accepted the gospel are from among the Gentile nations. This, then, is why the gospel age is termed **"the times of the Gentiles."** The Jew has an equal privilege with the Gentile, but because of his own stubborn unbelief the "veil remains on his heart," and "blindness in part" will rest upon him until the end of this age, which will mark **"the fulness of the Gentiles,"** or the time when the great harvest of the Christian era shall have been gathered. (Rom. 11:25).

OUR FUTURE HOME

"If in this life only we have hope in Christ, we are of all men most miserable."—1 Cor. 15:19. The language of the apostle Paul implies that our present enjoyment is based largely on our future prospects, which hope we have both sure and steadfast. This was true in the life of Christ: **"who for the joy that was set before him endured the cross, despising the shame."** Amidst the trials, temptations, difficulties, disappointments and adversities of life, the bright prospect the Christian has in the future, is what encourages him to cleave unto God with a purpose of heart. Yea, it enables him to mount up on the wings of faith above the billows of life, and outride its raging storms. It puts new courage in him, so that he is enabled to run and not be weary, to walk and never faint.

On the subject of our future abode there are many different opinions. Notwithstanding the many plain scriptures which teach the utter consuming and passing away of this literal earth, there are many earthly-minded people who believe that this earth will be the place of their eternal abode. Among others, the Adventists generally believe that in the literal kingdom of Christ upon earth (?) they will plant vineyards, build houses, and live here forever. All such ridiculous notions are outside the Word of truth.

We shall now take a positive proposition and prove that heaven will be the place of our future abode. I have met with some who deny that there is such a place as heaven. They say that all the heaven there is, is the heaven element we possess in perfect holiness. True, we are now raised up in heavenly places, spiritually, but this only prepares us to go and dwell **"with Christ, which is far better."** We shall first give a few scriptures to prove that there is such a place. **"And Elijah went up by a whirlwind into heaven."**—2 Kings 2:11. Paul speaks of the **"third heaven."**—2 Cor. 12:2-4. **"So then after the Lord had spoken unto them, he was received up into heav-**

en, and sat on the right hand of God.”—Mark 16:19. “Jesus Christ, who is gone **into heaven**, and is on the right hand of God.”—1 Pet. 3:22. “For Christ is not entered into the holy places made with hands; **but into heaven ITSELF**, now to appear in the presence of God for us.”—Heb. 9:24. When Stephen was dying, it is said that he “looked up steadfastly **into heaven**, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, **I see heaven opened**, and the Son of man standing on the right hand of God.” Then he cried, “Lord Jesus, receive my spirit.”—Acts 7:55-60. These texts, with many others, so clearly prove that there is a place called heaven, that there is no appeal from the fact. We shall now prove that the same will be our future home.

“Knowing in yourselves that ye have **in heaven** a better and an enduring substance.”—Heb. 10:34. Thank God for this plain text. Everything in this world has an end. The grass withereth, the flower fadeth away. The sturdy oak, in whose branches the fowls of the air lodge, soon decays and is no more. All natures teaches the “end of all things” pertaining to earth. Even the monuments, the pyramids, in time crumble to dust. This mortal body will soon return to mother earth. This earth will pass away. But when time has run its course, when the sun and moon no longer shine, when all things pertaining to earth, and the earth itself is no more, and is forgotten, “ye have in heaven a better and an enduring substance.” Yes, dear pilgrim, “**in heaven**,” the place of God’s throne, and the home of the angels. “To an inheritance incorruptible, and undefiled, and that fadeth not away, **reserved in heaven for you**, who are kept by the power of God.”—1 Pet. 1:4, 5. “For the hope which is laid up for you **in heaven**.”—Col. 1:5. “The Lord shall deliver me from every evil work, and will preserve me unto his **heavenly kingdom**.”—2 Tim. 4:18. “For we know . . . we have a building of God, an house not made with hands, eternal in the heavens.”—2 Cor. 5:1. “Lay up for yourselves treasures **in heaven**, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.”—Matt. 6:20. “A treasure in the heavens that faileth not.”—Luke 12:33. “Thou shalt have treasure in heaven.”

—Matt. 19:21. "Great is your reward in heaven."—Luke 6:23. Surely the foregoing is sufficient to establish the fact that heaven will be our future home.

So then after this earth has passed away we look for "new heavens and a new earth."—2 Pet. 3:13. The new earth is the "heavenly country," the "better country."—Heb. 11:16. The new heaven is the "heavenly city"; "for he hath prepared for them a city."—Heb. 11:16. "For here have we no continuing city, **but we seek one to come.**"—Heb. 13:14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22:14.

"There is a land where everlasting suns shed everlasting brightness;
Where the soul drinks from the living streams which roll by
God's high throne.
Myriads of glorious ones bring their accepted offerings.
Oh, how blessed to look from this dark prison to that shrine,
To inhale one breath of Paradise divine,
And enter into the eternal home of rest, which awaits the sons
of God.

"Brighter than the glorious sunsets, which delight this earthly
clime,
Than the splendor of the dawnings, breaking o'er the hills of
time,
Is the richness of the radiance of that land beyond the sun,
Where the noble have their country, where the work of life is
done."

THE SIGNS OF THE TIMES

"The Pharisees also with the Sadducees came, and, tempting, desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather; for the sky is red. And in the morning, It will be foul weather today; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"—Matt. 16:1-3.

There were many clear predictions in prophecy which related to the coming of the Messiah. Jacob upon his death-bed uttered the following: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:10. The coming of Shiloh refers to the coming of Christ—the rest-giver. In this prophecy is predicted a continuous line of rulers in the seed of Judah, which was fulfilled from David to Christ. This prophecy was given as a sign unto the chosen nation, that when they should see a foreign ruler seize the scepter they should know assuredly that the time had arrived for the Messiah to make his appearance. History proves that Herod was the first foreign prince that swayed the scepter in Judah, and it was in his reign that our Savior was born. Again, Daniel was shown the very year that the Messiah would come, as recorded in Dan. 9:25. The prophet Micah gave the name of the very place of Christ's birth. Micah 5:2; Matt. 2:3-6. The prophet Isaiah foretold that he should be born of a virgin. Isa. 7:14. Malachi described his forerunner, John. Isaiah also foretold the things that should accompany his ministry. Isa. 35:4-6. Zechariah told of the exact manner of his entry into Jerusalem.

Many more prophecies could be given which clearly related to Messiah's coming, and all of which were fulfilled to the letter when he came. Had the Pharisees and Sadducees, with the Jewish nation generally, been spiritual, they would have understood these things, and accepted Christ. But for some time prior to Christ's advent almost

the whole Jewish nation had drifted into idolatry. Being spiritually blind, they placed wrong constructions upon the predictions of Christ's coming, and, as a result, he did not meet their anticipations; hence they rejected and stumbled at him. They expected that he would come with pomp and great display, set up an earthly kingdom, and make them a flourishing empire in the earth. But instead, he came in a humble manner, preached to the poor, associated with the despised and rejected, and taught that his kingdom was not of this world.

Thus blinded to the true mission of Christ the Jews understood not that he was the Messiah promised. However, there were a few spiritual-minded men in Israel who understood the predictions of prophecy, and accepted him to the salvation of their souls. The Pharisees and Sadducees desired a special sign from heaven to know that he was the Messiah. These whited sepulchers, although versed with worldly wisdom, and well read in the books of prophecy, able also to discern the face of the sky, were spiritually blinded and could not discern the signs of the times.

Beloved reader, the same is true of the masses today. The language of Jesus is very applicable at the present time. "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" The wisdom of this world is searching out the deep things of science, botany, astronomy, etc. Great and mighty inventions are being studied out, and in fact on almost all lines, the world is being enlightened; and knowledge is increasing. But in respect to spiritual things and the signs of the times the world in general is ignorant and blind. We hear the pulpit orators of today telling the people that the world is growing better. Many of them are looking for a glorious reign of righteousness and peace and blessedness, universally, prior to the coming of Jesus Christ. They refer to what science and education have done, and point to the many accessions to the nominal church. Because sin in our day is not assuming the barbarous forms which characterize the dark ages or heathen nations, people are led to believe that righteousness is rapidly spreading over the world, and soon a triumphant, universal reign of peace and blessedness will be realized

throughout the length and breadth of the earth; a time when righteousness will cover the earth as the waters cover the sea.

Under such a false hope and belief the millions of earth are being lulled to sleep in carnal security while standing on the very brink of destruction and ruin, and while the awful judgments of God are hovering over this doomed world, ready to burst in upon its sleeping myriads. Oh! may God in pity awaken men to discern the signs of the times. We have come down the stream of time until today we stand upon the very verge of eternity. Just a small step before us is the end of all things; viz., the end of probation and salvation, the consummation of all time allotted to this earth.

While it is true that the word of God teaches a mighty, glorious triumph of Christ's kingdom and church upon earth in the evening of this dispensation, yet it also teaches that the world in general at the same time will be in a state of wickedness right up to the coming of Christ. As we look around in the light of truth we see that wickedness is abounding on every hand today. Sin is not confined to heathen nations alone; for in this enlightened America, which embraces much of the light, knowledge, and improvement of the age, and is largely the missionary force of the world, we see in this so-called Christian nation wickedness and deception abound. Take up the daily newspaper and scan its pages and you will there see a record of facts that verifies the truth of this statement: brutal murders, highway robberies, suicides, strikes, lynchings, etc., by the hundreds; all these are increasing daily. The printing-press, which God designed for the spread of the glorious gospel to the ends of the earth and whose numberless sheets might be like "leaves from the tree of life for the healing of the nations," is largely used by false teachers to propagate soul-destroying doctrines of devils. From this country thousands upon thousands of books, tracts, papers, etc., filled with false doctrines are sent to all nations, scattering broadcast the death-warrants of the millions. The religion of this country is divided into hundreds of opposing theories; and hundreds of opposing sects are crying, "Lo, here is Christ,"

and, "Lo, there is Christ." The worst of deception is being practiced on the people everywhere.

In the third chapter of Joel and 13th verse, the prophet evidently speaks of the time just prior to the end, and says, "Put ye in the sickle; for the harvest is ripe: come, get you down; for the press is full: the fats overflow; for their wickedness is great." Light rates the sinfulness of a crime, and as the light is rapidly increasing, sin is becoming exceedingly sinful. Never has there been a time when people were more wholly given up to festivities and revelries than at the present. Neither is this confined to the non-professing classes, but it is most prevalent among those who profess the religion of Jesus Christ. The socials, festivals, ice-cream suppers, fishing-pond and cake-walk lotteries, kissing-bees, and such like performances are today in sectism, taking the place of the Holy Ghost prayer and testimony meetings of former years. We will here insert the lamentation of Bishop R. S. Foster concerning his own sect, the Methodist Episcopal. "The ball, the theater, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred enclosure of the church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday, and church ornamentations. It is the old trick of Satan. The Jewish church struck on that rock; the Romish church was wrecked on the same; and the Protestant church is fast reaching the same doom.

"Our great dangers as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which summed up is a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail-loft," seems almost the miracle of history; but who that looks about him today can fail to see the fact?

"Do not Methodists, in violation of God's word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on 'gold and

pearls and costly array'? Would not the plain dress insisted upon by John Wesley and Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntingdon, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one going into the Methodist church in any of our chief cities distinguish the attire of the communicants from that of the theater and ball goers? Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion and are often sneering skeptics, go through a cold artistic or operatic performance, which is as much in harmony with spiritual worship as an opera or theater. Under such worldly performance spirituality is frozen to death.

"Formerly every Methodist attended class and gave testimony of experimental religion. Now the class-meeting is attended by very few, and in many churches abandoned. Seldom the stewards, trustees, and leaders of the church attend class. Formerly nearly every Methodist prayed, testified, or exhorted in prayer-meetings. Now but very few are heard. Formerly shouts and praises were heard; now such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

"Worldly socials, and fairs, festivals, concerts, and such like have taken the place of the religious gatherings, revival meetings, class and prayer meetings of earlier days.

"How true that the Methodist discipline is a dead letter. Its rules forbid the wearing of gold or pearls or costly array: yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness, yet the church itself goes to shows and frolics and festivals and fairs, which destroy the spiritual life of the young, as well as the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell shall stand before the judgment.

"The early Methodist ministers went forth to sacrifice and to suffer for Christ. They sought not places of ease

and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages, and refined congregations, but in the souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time-serving ministry, without faith, endurance, and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities and in popular lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed in the pulpits."

R. S. Foster is the oldest bishop in the M. E. sect. In the foregoing we can truly see the sad condition of Protestantism as a whole. In the light of these facts how dare men say that the world is growing better? "And because iniquity shall abound the love of many shall wax cold."—Matt. 24:12. While no doubt this has reference to the great apostasy of the past, yet how awfully true is its fulfillment today! Many who once were powers in the hands of God are today lifeless. Beloved reader, how is it with you? Is that your condition? Was there a time in your life when you enjoyed more of the love of God than you do now? a time when you loved secret prayer, when you were more devoted? O dear ones, let us not sleep as do others, but let us watch and be sober. The warm, fiery testimonies and prayers once given and offered by many are today dry, cold, and lifeless. The multitudes of professors today are lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof. You can get more professors to take an active part in a social or festival, and they will enjoy it better than a good old-fashioned prayer and testimony meeting. In fact, the sectarian world, as a whole, has but a form of godliness; a mere outward form, without life and power in the soul—the hull without the kernel. The old-time fire, shouts of joy, and spiritual meetings of former days are replaced by cold, dead worship. This is the fallen condition of sect Babylon everywhere. Clear, radical conversions are seldom witnessed in their meetings. The sermons are dry and stale. The ministers, instead of going forth under a divine call and commission, baptized with the Holy Ghost and fire, enter the work as a profes-

sion, the same as a doctor or lawyer—simply for the money that is in it. They care not for the souls of men, but seek their applause and the fat pocketbooks of their members. Well hath the prophet said, "Ye eat the fat, and ye clothe you with the wool, . . . but ye feed not the flock."—Ezek. 34:3. These blind, sleepy, greedy watchmen can never have enough, but all look to their own way every one for his gain from his quarter. Isa. 56:11. They teach for hire, and divine for money: "yet will they lean upon the Lord, and say, Is not the Lord among us?"—Micah 3:11. They teach smooth things and prophesy deceit. Isa. 30:10. They tell the people that they can not live free from sin, that sanctification is not attainable in this life, etc. Thus the hearts of the people are turned away from the truth and turned unto false fables. 2 Tim. 4:1-4. These false doctrines are so instilled into them that when the sound doctrine of truth is presented they will not endure it. Who dare deny that these are present facts?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—2 Tim. 3:1-5. What a picture of the present state of things! No doubt all such characters lived in Paul's day. But the peril he predicts is the fact that these characters were to have a "form of godliness." Such has been the case ever since the rise of sectism. "But evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. 3:13. The prophet Daniel in describing the latter-day glory of the church, says, "Many shall be purified, and made white, and tried." But he would have us to know that at the very same time "the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."—Dan. 12:10.

Another proof that the world in general will not be in a state of righteousness when Christ comes is the fact

that the scriptures so frequently state that his coming will be unexpected as a thief in the night. "For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." "And as it was in the days of Noah, so shall it be in the days of the Son of man. They did eat, they drank, they married wives, and were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." —Luke 17:26-30. This text clearly proves that as the destruction of the antediluvian world and the cities of Sodom and Gomorrah was to them unexpected, so will it be when the Son of man is revealed. If the world were in a general state of righteousness up to the coming of the Lord, it would not be unexpected and as a thief in the night; for the truly ready are "looking for and hasting unto the coming of the day of God." "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore, let us not sleep, as do others; but let us watch and be sober." From this scripture we learn that to the righteous Christ's coming will not be as a thief, while to the masses of the world his coming will be as a thief.

While the word of God does not teach that this world will be in the same state of wickedness that Sodom was just prior to the end, yet we are forced to the conclusion that it is in a Sodom state today. It might be well to take a brief look at the sins of Sodom as recorded in Ezek. 16:49, 50—"Behold, this was the iniquity of thy sister Sodom: pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore, I took them away as I saw good." The sins of Sodom are the sins of today: and as the people

have greater light today than had the people of Sodom, their wickedness is far more sinful. In the language of Jesus, "It shall be more tolerable for Sodom in that day than for you."

The first sin of Sodom placed on the list is pride. In the fear of God we declare that it is the greatest evil of today. Pride is sending more souls to hell than liquor. Because of pride spirituality is frozen to death. Where will you go to see the latest styles and fashions? The largest display of jewelry? Enter a large meeting-house in our towns and cities and look upon the persons of those around what is called the Lord's table, and you will find the answer. The slaves who are ruled by the goddess Fashion can be numbered by the millions in sectism today. The sectarian world is flooded with a proud hireling ministry who dare not cry out against this prevalent evil. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."—1 John 2:15, 16. Some cry that we had better be out of the world than out of fashion. True, and if men obtain full salvation they will be saved out of the world. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15:19. Amen. Those who possess pure and undefiled religion keep themselves unspotted from the world. Jas. 1:27.

Next among the sins of Sodom was fullness of bread—neither did they strengthen the hand of the poor and needy. An abundance of idleness was in her. This is also one of the great evils of today.

The present trend of affairs is to grind down the poor and lift up the rich. While wealth and plenty abound, thousands of homeless men, women, and children in our cities are starving for bread. As we look around we see the laboring classes dissatisfied. There is a lack of confidence in each other. Strikes by the hundreds, followed by riots, and bloodshed, are yearly occurrences. Two

mighty forces are today gathering in bitter opposition. The money-masters on the one side, and the crushed, dissatisfied hosts of laborers on the other.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell upon the face of the whole earth."—Luke 21:34, 35. While this text is a solemn charge and warning to the church, not to give themselves over to surfeiting and drunkenness, it clearly implies that such will be the condition of the world in general right up to the closing day of time. Look at the masses today. Are they not given to surfeiting? Do they not make a god of their belly? And drunkenness—look at the figures! Four billion five hundred million gallons of beer alone is said to be consumed yearly. This, as one writer states, would make a row of beer barrels touching each other fifty thousand miles long, or twice around the world. America's annual drink-bill is said to be over nine hundred million dollars. Think of it! Look at the mighty stream of damnation and misery and crime that follows this stream of liquid damnation. This old world is now resting under a heavy weight of crime and misery and sin that is being practiced on every hand. Surely the foregoing is sufficient to convince any reasonable mind that wickedness will be prevalent in the earth right up to the coming of the Lord, and that no Millennium of universal righteousness will precede his coming.

We will now come directly to some of the signs of the times. In the second chapter of 2 Thess. we have a description of the great apostasy and general reign of deception that has existed during a greater part of this Christian era; but in the eighth verse it is said that this apostasy shall be consumed with the spirit of his mouth and destroyed with the brightness of his coming. The reader will observe that the consuming immediately precedes the destruction. In the fear of God we affirm that that work is now rapidly going on. The great pile of sectarian rubbish which for centuries has hid from view the true church of God, is

today being consumed by the flaming truth of God, and thousands of honest souls who have been bound by the straps and bands of men are being freed and gathered into the one fold of Christ. This same consumption is prophesied of in Isa. 10:16-25. It is said to burn and consume the thorns and briers in one day. The thorns and briers signify human rubbish of men; i. e., sectarian institutions. The term "in one day" signifies that it shall be a short work. "For yet a very little while and the indignation shall cease, and mine anger in their destruction."—Ver. 25. Here we see that it is but "a very little while" from the time the consumption begins until the destruction, which takes place at Christ's coming. 2 Thess. 2:8. We are now living in that "little while."

Another sign of the speedy coming of the Lord is the gathering together in confederation of all the false religions of the earth, which is fully treated in a previous chapter. By reading Rev. 16:13-15 it will be seen that immediately after the gathering together of the dragon, beast, and false prophet to the battle of the great day of God Almighty the announcement is made, "Behold, I come as a thief." And again in Rev. 20:8, 9 the reader will observe that as soon as the Gog and Magog forces of false religions were gathered together and compassed about the camp of the saints (pure church) fire came down from God out of heaven and devoured them; viz., the Lord descended from heaven "in flaming fire taking vengeance on them that know not God."—2 Thess. 1:7-10. As this gathering together is now taking place, we clearly see that the coming of Christ is near at hand. This is an unmistakable sign of the near approach of the end. In close connection with this, we will consider another point.

In Matt. 24:27, 28 we read: "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. For whosoever the carcass is, there will the eagles be gathered together." While the 28th verse may have had a fulfillment at the destruction of Jerusalem, it evidently was to reach its true fulfillment just prior to the end, as it is used in such close connection with the coming of the Son

of man. The word "eagles" is more correctly rendered "vultures" in the new version. The basis of the language is a dead, putrefying body, the scent of which attracts the vultures and other birds and beasts of prey. The application of this figure is spiritual. While the Lord is mustering his host on the high plains of Armageddon (Rev. 16:16) in this beautiful evening light, the spirits of devils are gathering together the hosts of Babylon in confederation and opposition to the burning truth of God, and the true saints of God who stand by it. This is the last great spiritual conflict. The Gog and Magog army of false religions, being slain and cut off by the word of God, compose this great carcass. The vultures signify evil spirits which possess and prey upon these dead formalists. These now swarm and throng the great babel of sectism. "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, my people."—Rev. 18:2-5. Thousands who in the past were bright lights, when they hear that voice, close their ears to the truth, and go into darkness. These are cut off and slain. Oh, what a slaughter is now going on!

"For my sword shall be bathed in heaven: . . . the sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs, and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls: and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."—Isa. 34:5-8. "For the indignation of the Lord is upon all nations, and his fury upon all their armies: he . . . hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses."—Verses 2, 3. "And they shall be habitations of monsters, and a court for ostriches. And devils shall meet with satyrs, . . . having found for themselves a place of rest."—Vs. 13, 14. Septuagint Version. "And the carcasses of this

people shall be meat for the fowls of the heaven."—Jer. 7:33. What an awful picture, but how true. The sword of the Lord which smites the nations, and is filled with blood, is the "sword of the Spirit, which is the word of God."—Eph. 6:17. "Cursed be he that keepeth back his sword from blood."—Jer. 48:10. This great slaughter is also called a "sacrifice," because many of them possessed noble attributes, and were even mighty through God, but when the whole truth was presented they would not get saved from the last spot of sin and sectism; therefore, God had to sacrifice them to evil spirits in order to get a pure church. The rams, lambs, bullocks, etc., show that the parties were in the main offerings to God on the altar of his grace.

"And their stink shall come up out of their carcasses." The condition of fallen sectism, as described by Foster in another part of this chapter, is surely a stench in the nostrils of God. It is offensive to every sanctified soul. It is further said that these spiritual carcasses shall be inhabited by "monsters," "fowls," etc. In them "devils have found for themselves a place of rest." This perfectly harmonizes with the description given in Rev. 18:2. Different kinds of birds, and foul spirits being grouped together in these texts carries our minds back to the ruins of ancient Babylon, which was a hold of all manner of birds and beasts, and which clearly typified the swarm of unclean and deceptive spirits which throng sectism today. This great sacrifice is also clearly described in the following texts. Ezek. 39:4, 17-20, 11-13; Jer. 12:9-12; Isa. 18:3-6.

Beloved reader, the foregoing is present truth, now strikingly fulfilled. As before observed, it being used in such close connection with the coming of the Son of man proves that we are near the end. This accords with the Revelator's description of the triumph of Christ's kingdom and church in these last days, as given in Rev. 19:11-16. "And out of his mouth goeth a sharp sword [viz., the pure word again preached, which pierces to the dividing asunder of soul and spirit, and discerns the thoughts and intents

of men's hearts], that with it he should smite the nations."—Ver. 15. The nations, thus smitten, compose the armies of the beast, which are "gathered together to make war against him that sat on the horse [Jesus Christ], and against his army" (the host of saints gathered out of sectism which stands on the sea of glass with victory over the beast, etc., and who follow Christ the "Captain of our salvation").—Ver. 19. At this time an angel is seen "standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God."—Ver. 17. All this relates to the same **slaughter, and sacrifice of souls to evil spirits**, taught in the texts to which we have already referred. But mark the fact that this sacrifice is called "supper," which proves that it was to take place in the evening of the dispensation-day. Immediately following this the beast and false prophet are cast into the lake of fire and brimstone. Ver. 20. This will take place when Christ comes. As the great sacrifice or **supper** is here, it gives us data to calculate our whereabouts on the stream of time. Surely the evening shadows are gathering, and eternity is near.

We will yet consider one more sign of the times, and in fact, the special sign of Christ's coming—

The Gathering of the Elect

In the twenty-fourth chapter of Matthew it is recorded that as Jesus went out and departed from the temple "his disciples came to him for to show him the buildings of the temple." He then told them that the temple should be utterly destroyed. "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"—Matt. 24:1-3. Two questions were here asked: First. When shall these things be? namely, the destruction of Jerusalem, and of the temple, etc. Second. What shall be the sign of thy coming, and of the end of the world? You will observe that the apostles understood that the second coming of

the Lord, and the end of the world would be coincident events.

Christ then began to describe a number of events that were to transpire before and during the destruction of Jerusalem; also, he carried his description of things right up to the consummation of time. In verses 30-33 he clearly answers their second question. Remember, they asked for a special "sign" of his coming. Hear his answer: "And then shall appear the sign of the Son of man in heaven: . . . he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." There are those who have thought that this gathering together would follow Christ's coming. But such is a wrong premise. This gathering together of God's people was to be a sign of his coming, and when it would take place we were to understand that the end was near, "even at the doors." "His angels," in this text, are God's holy ministers. Angel—from *angelos*—means messenger or agent. It is used with reference to angelic beings, and also God's ministers, as in Rev. 1:20; 2:1, 12, 18, etc. The seven angels of the seven churches in Asia were the ministers in charge.

We are happy to inform you, dear reader, that the very gathering spoken of in the text quoted above is now taking place. The elect being gathered are the true people of God. The great apostasy has scattered and divided the people of God into hundreds of sects and cut-off factions. They have been, as it were, scattered to the four winds. But now, in this evening time, God is sending forth a host of fire-baptized messengers who are blowing the trumpet of truth among all the nations; the true standard of purity and unity is being lifted up. Thousands are being purified by the blood of Christ, tempered together by the Holy Spirit.

This great work was prophesied in the book of Daniel. "And I heard one saint speaking, and a saint said to a certain one speaking, How long shall the vision continue,

even the removal of the sacrifice, and the bringing in of the sin of desolation; and how long shall the sanctuary and host be trampled? And he said to him, Evening and morning there shall be two thousand and four hundred days; and then the sanctuary shall be cleansed."—Dan. 8:13, 14. Septuagint Version. We will first show what the sanctuary referred to here is. The tabernacle pitched by Moses in the wilderness was God's sanctuary at that time. For God said to Moses, "And let them make a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."—Ex. 25:8, 9. "The first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made."—Heb. 9:1, 2. A description of this tabernacle is given in the twenty-sixth and twenty-seventh chapters of Exodus. It was divided into two apartments. The first was called the holy place. The second was called the most holy place. A veil, or curtain of very rich cloth, divided the holy place from the most holy place. Outside the door leading into the holy place was a brazen altar (Ex. 27:1-8), also the laver. Ex. 30:17-21. Before entering through the second veil into the most holy place was the golden altar. Ex. 30:1-10.

This tabernacle was a type or "figure" of the church of God, which is "a greater and more perfect tabernacle, not made with hands."—Heb. 9:8-14. Christ is said to be "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."—Heb. 8:2. "Behold, the tabernacle of God is with men."—Rev. 21:3. So the sanctuary of God in this dispensation is not the glory world, as Adventists vainly teach, but the church of God, which Christ built. Every specification of the Jewish tabernacle is antityped in the New Testament church. Its twofold services typified two degrees of grace in Christ's salvation. (See our book "Two Works of Grace.") The Jewish sanctuary was God's dwelling-place upon earth under the law (Ex. 25:8), wherein the Jewish people offered their sacrifices and worshiped God. After the children of Israel had possession of Canaan, a house was built in Jerusalem by Solomon, after the pattern of the

tabernacle, and this was God's dwelling-place and sanctuary. But where shall we look for God's dwelling-place on earth in this dispensation? Let the Word answer. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2:19-22. "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them."—2 Cor. 6:16. "Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit."—1 John 4:13. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Pet. 2:5.

How clear—God's people are his temple or sanctuary builded together for an habitation of God through the Spirit. In them he dwells. Through the abounding grace of God they are all made holy priests and offer spiritual and acceptable sacrifices. Further proof is not necessary; for all spiritual minds can see at a glance that God's church is his sanctuary. But when and how was it defiled? In the light of God we answer: During the great apostasy, by sect organization and authority. "The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine; thou never bearest rule over them: they are not called by thy name."—Isa. 63:18, 19. The "little while" here spoken of during which God's people possessed holiness was the early morning of the Christian era. True holiness adorned the church of God in the primitive days. Her chief characteristics were purity and unity. These are inseparable. The one cannot exist independently of the other. Unity is the natural result and fruit of heart-purity. Had the church but retained this glorious truth and experience, this globe today would be girdled with a belt of light and salvation. But instead, an apostasy came. The light of truth was soon extinguished by dark clouds of superstition and false doctrines which arose. Holiness is really the mainspring of

all gospel truth. It is a golden thread which runs through the entire New Testament. To retrograde from it would be to throw open the doors to every species of false doctrine and error. It was in this manner that the way was paved for the great apostasy.

At a very early date true holiness was hid from the general masses of the people. Had it ever been retained by the church, there had never been an apostasy. At the close of the third century there is good reason to believe it was already lost sight of. Before the close of the second century the apostasy rapidly developed, and about 270 A. D. the papacy was substantially set up. Human organization was substituted for the divine, and the church of God was crushed under human authority and creeds of men, and thus was the true sanctuary trodden under foot.

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered."—Dan. 8:9-12. Next follows the conversation of saints, saying, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"—Ver. 13. This little horn as we have shown in a previous chapter signifies popery. The casting down of the stars doubtless refers to the host of saints who fell from the holy plane of the gospel during the apostasy. Mark the fact that it was during the reign of this power (popery) that the place of his (Christ's) sanctuary was cast down. In Daniel 11:31 it is plainly stated that they—the rulers of this apostasy—"shall pollute the sanctuary of strength and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." Here then it is made clear that the defiling of the sanctuary was during

the reign of Romanism, and we shall hereafter prove it includes the babel of Protestantism.

The reader will observe that with the downtrodden and defiled condition of the sanctuary stands associated "the abomination of desolation" also called the "sin of desolation," all of which was brought in by the great apostasy. "The semblance of an identical and exterior organization was gradually substituted for that interior and spiritual communion, which is the essence of the religion of God. . . . The living church retired gradually within the lonely sanctuary of a few solitary hearts. An exterior church was substituted in its place."—D'Aubigne's *History of the Reformation*, Book I, Chap. 1. It may be a question in the minds of some how the abomination of desolation can apply to sectism when Jesus, as recorded in Matt. 24:15, 16 and Mark 13:14, clearly associates it with the destruction of Jerusalem. We will here insert a clear solution of this from the pen of Brother D. S. Warner.

"The abomination spoken of by Daniel was to be placed by the little horn Romanism, and the question is, How could that abomination appear on the sacred ground of the temple when the city was besieged by the Roman army in A. D. 70, when the power which was to constitute it did not develop into existence until 200 years later? Only the wisdom that cometh from above can interpret these mysteries. . . . The temple and church of God sustain the close relation of type and antitype. The former was once the awful dwelling-place of God. The latter is his chosen and everlasting habitation. His presence and law ruled the former, and he worketh all things in all members of the latter. But the Roman army came and set up their ensign on the sacred ground of the temple, and that was the sign of the foreign power which took command of the city where only God should reign. This standard and the foreign power it represented, resembled, in several features, the institution of sect government, a foreign and human rule set up in the spiritual house of God, and in fact, constituted a type of the same. As the Romans invaded Jerusalem and demanded subjection from their subjects, so sect power usurps sway over the spiritual city and temple

of God, and demands loyalty to its creeds, even at the expense of loyalty to God. So be it understood that man-created churchism is the real abomination that maketh desolate, and the Roman standards are the same thing in figure. The detestable thing was present in figure at the destruction of Jerusalem in A. D. 70, and was brought in and set up in reality in 'the greater and more perfect tabernacle which the Lord pitched,' in the form of Romanism and Protestantism.

"We see in the Roman ensign that abomination not only because a figure or usurped sect rule, but because it bore images which were acutally worshiped by the Romans. Accordingly we read in Josephus's Book 6 of the Jewish wars and at the beginning of the sixth chapter: 'And now the Romans, upon the flight of the seditious into the city, and upon the burning of the holy house itself and of all the buildings round about it, brought their ensigns to the temple, and set them over against its eastern gate; and there did they offer sacrifices to them, and there did they make Titus Imperator, with the greatest acclamations of joy.' Thus also says Turtullian, one of the early church Fathers: 'Almost the entire religion of the Roman camp consisted in worshiping the ensigns, swearing by the ensigns, and preferring the ensigns before all their gods.'—From "Turtullian's Apology." Surely that idolatry was a shocking abomination to all worshipers of the true God, who commands that we should worship him only. It being the banner of the only army that did desolate the city and the holy temple, was indeed an abomination and a remarkable figure of the sect abomination that has brought confusion into the spiritual temple of God. . . . Let us now call attention to several points of analogy between these ensigns and the institution of sectism.

"First. Jerusalem and the temple, where the abomination appeared in figure, were types of the church, where the antitype appeared.

"Second. When seen compassing Jerusalem, compare Luke 21:20, 21; Matt. 24:15, 16; Mark 13:14. Then it is said by the Lord, 'Know that the destruction thereof is nigh,' and truly it did come; and just so, where sectism

has been set up among spiritual disciples of Christ, strife and desolation have followed as a result.

"Third. The Romans worshiped their ensigns; and just so the sectarian world is 'mad on their idols.' They worship their sect names and institutions more than they do God. This is a present fact seen by all whose eyes are open to behold things in the light of God. . . . By the sect machinery, large salaries are ground out of its people to support clerical prodigality and sloth—empty preachers, who are a detriment to their supporters.

"Fourth. When the abomination was seen about Jerusalem, that was the signal for the disciples of Christ to depart out of the doomed city. So in these last days the sin and confusion of sectism are being now manifested as a filthy and oppressing city whose prophets are light and treacherous persons, and whose priests have polluted the sanctuary (Zeph. 3:1-4); and the Lord having already gone out of her, we hear 'another voice from heaven, saying Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.'—Rev. 18:4, 5.

"Fifth. As the Jews were cut off from being the people of God, and scattered abroad, and reduced to slavery, so the mass of sectarians are cut off and dispersed from God and are oppressed under bondage to their creeds, and to pride and the lust of the flesh. So it is clearly seen that there is a remarkable correspondence between the abomination that was hoisted upon the holy ground of ancient Jerusalem and that which was placed by man as a substitute of the living God in the New Jerusalem; viz., the sect system. . . .

"Oh, what an innumerable army of innocent children are being slaughtered and sacrificed to the flames of everlasting perdition for the sake of the sect Molech, which these poor helpless children are taught to love rather than God, and to fear and obey its lords rather than to fear and obey God. When but a few years old, upon them is imposed the Romish rite of sprinkling for baptism, and before their young minds are capable of discriminating between truth and error they are forestalled with the poison con-

tents of creeds which have come down from the dark ages of ignorance and superstition, and which bar their souls from God and salvation and lead to idolatry and destruction. . . . When a party spirit of devotion to 'our church' is infused into innocent children, what on earth will more surely bind them with Satan's chains. The casting of infants to crocodiles by Hindu parents, the burning of them by ancient heathen and by corrupted Jews, or even the eating of them by cannibals, shocking as they appear, are small things compared with the sacrifice of their innocent souls by bringing them up under some iron-bound creed that teaches a worship of a form and rejects God and Bible holiness. . . . Oh, may God raise up many thousand witnesses to go forth with the righteous indignation of Josiah, and the thunderbolts of heaven's truth, and take away the high places of pride and idolatry, and abolish the abomination of sectism out of the hearts of the people. Amen."

Having considered the time and manner of the defiling and casting down of the sanctuary, or church, we will now consider its cleansing, which was to take place in the evening of time. "There shall be two thousand and four hundred days; and then the sanctuary shall be cleansed."—Dan. 8:14. It is said that the defiled condition of the church was to continue "until the chief captain shall have delivered the captivity."—Ver. 11, as rendered in the LXX. The "chief captain" is Jesus Christ. Heb. 2:10. The captivity is the host of saints who are held captive in spiritual Babylon under the great apostasy. Thank God their deliverance has come. This is the same as the gathering of the elect. Matt. 24:31-33.

We will now turn to Daniel 12. In verse 6 the question is asked, "How long shall it be to the end of these wonders?" From what follows we conclude that the wonders spoken of refer to the great apostasy already considered. "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of

the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand: but the wise shall understand."—Verses 7, 8, 10. The "time, times, and an half," as observed in the previous chapter, equal 1260 years, and cover the time of the reign of Popery. It is also seen that the apostasy did not end with the conclusion of the Papal age; for following the "time, times, and an half" comes a scattering of the holy people, an age of dispersion. This has been fulfilled during the reign of Protestantism.

Now comes the question, "What shall be the end of these things?" (Ver. 8); viz., the end of the entire reign of the apostasy, the end of the dispersion, or scattering. Hear the answer: "Many shall be purified, and made white, and tried." "And many must be tested [chosen out—Greek] and thoroughly whitened and tried with fire, and sanctified." (LXX.)—Ver. 10. Here we see that at the end of the apostasy there was to be a great holiness reformation. This is the very work that was to cleanse, or purify, the sanctuary, or church. How clear! By retrograding from true holiness the church went into apostasy, and was defiled. By returning to the true standard of holiness the church is brought out of the apostasy, and cleansed. Thank God the dispersion is ended and the holy messengers are gathering together the saints of God out of the various sects into the apostolic unity.

"Oh, glory to Jesus!
We hail the bright day,
And high on our banner salvation display;
The mists of confusion are passing away.

"The prophet's keen vision transpiercing the ages,
Beheld us to Zion return;
We'll sing of our freedom, though Babylon rages,
We'll shout as her city doth burn.

"The 'fig-tree' is budding, the 'evening' is shining,
We welcome the wonderful light;
We look for the Savior, for time is declining,
Eternity's looming in sight."

This same cleansing and redeeming of the church is seen in the first chapter of Isaiah. We will give it as rendered in the LXX. "How has the faithful city Sion, once full of judgment, become a harlot! wherein righteousness lodged, but now murderers. Your silver is worthless, thy wine merchants mix the wine with water. Thy princes are rebellious, companions of thieves, loving bribes, seeking after rewards; not pleading for orphans, and not heeding the cause of widows. Therefore saith the Lord, the Lord of hosts, Woe to the mighty men of Israel; for my wrath shall not cease against mine adversaries, and I will execute judgment on mine enemies. And I will bring my hand upon thee, and purge thee completely, and I will destroy the rebellious, and will take away from thee all transgressors. And I will establish thy judges as before, and thy counselors as at the beginning, and afterward thou shalt be called the city of righteousness, the faithful mother-city Sion, for her captives shall be saved with judgment, and with mercy."—Verses 21-27.

"The faithful city Sion, once full of judgment, . . . wherein righteousness lodged," refers to the pure church of God in her pristine glory. "She became an harlot." This refers to her apostatized condition. "Her merchants" refers to her ministers. It is said that "they mix the wine with water"; that is, they weaken it, and do not deal it out in its full strength. "The wine" signifies the gospel truth. Oh, how truly is this fulfilled in Babylon! The pure unadulterated truth is not heard there. Their ministers fear to preach it. They weaken it to suit their theories and the crooked lives of their members. They "seek after rewards"—preach for the people's money, rather than their souls. A hireling ministry. But thank God this was not always to continue. God declares that he will execute judgment on all such. "And I will bring my hand upon thee [viz., his people, his church] and purge thee completely, and I will destroy the rebellious, and will

take away from thee all transgressors." Here is the cleansing of the sanctuary, now going on, which restores a pure church. "And I will establish thy judges as before"; viz., establish his people and ministry in holiness (1 Thess. 3:13), where they shall be full of judgment by the Spirit of the Lord, to declare unto Jacob his transgression, and unto Israel his sin. Micah 3:8. "And thy counselors as at the beginning"—apostolic days. "Zion shall be redeemed with judgment and her converts with righteousness." "And afterward thou shalt be called the city of righteousness, the faithful mother-city Sion." This represents the glory of the church after being purified and cleansed in this evening time. This same truth is brought out in other texts. We will here give Isa. 4:3-5—"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning . . . for upon all the glory shall be a defense." Zion and Jerusalem are metaphors which signify the church. Here it is seen that after she is purged by the spirit of judgment and burning—the word and Spirit—all that remain shall be called holy, and upon "all the glory shall be a defense"; viz., "the glory that thou gavest me I have given them, that they may be one as we are." Thank God for a redeemed church.

Another point worthy of consideration is the "daily sacrifice." The same power which defiled and trod down the sanctuary took away the daily sacrifice. Dan. 8:9-13; Dan. 11:31. It is said in Dan. 8:12, as rendered in the LXX., that a "sin-offering was given for the sacrifice, and righteousness was cast down." This can not refer to the sacrifices offered by the Jews under the old dispensation; for the prophecy relates to the New Testament dispensation. The power that took away the daily sacrifice did not develop until about the third century of the Christian era. By turning to the scriptures this is made very clear. Peter denominates the New Testament church "a royal priest-

hood. . . . That ye should show forth the praises of him who hath called you out of darkness into his marvelous light.”—1 Pet. 2:9. “A spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”—Ver. 5. “By him therefore let us offer the sacrifices of praise to God continually; that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased.”—Heb. 13:15, 16. “My tongue shall speak of thy righteousness and of thy praise all the day long.”—Ps. 35:28. “I will bless the Lord at all times: his praise shall continually be in my mouth.”—Ps. 34:1.

In this dispensation salvation saves people from all sin and they are enabled to render to the Lord “an offering in righteousness.” That is, by a daily holy walk and righteous life they render acceptable service. By the fire of the Holy Spirit they offer up a continual sacrifice of praise and thanksgiving. This was taken away by the apostasy and supplanted by a sin-offering: and as a result “righteousness was cast down.” People have been educated that they cannot be delivered from sin—that they must sin more or less all the days of their life—and the result is they have been living far below the standard of righteousness; sinning and repenting day after day with no sacrifice of praise and thanksgiving to offer unto the Lord. Thank God this daily sacrifice is restored to us with the cleansing sanctuary in the evening light. Hallelujah!

We will now consider the time when this great work should begin. “Evening and morning there shall be two thousand and four hundred days, then the sanctuary shall be cleansed.” Two thousand four hundred days, counting each day for a year (Num. 14:34; Ezek. 4:6), equal two thousand four hundred years. The reader will observe that there is a difference of one hundred years between the LXX and the received version. As was seen in a previous chapter, the perverters of the Hebrew text took one hundred years from nearly every time text. At the end of two thousand four hundred years “the sanctuary shall be cleansed.” It was but a few years prior to the close of the captivity that Daniel received this vision. “Inspiration

was doubtless measuring from the return of the literal seed from the captivity in literal Babylon, to the return of the spiritual seed from the captivity in spiritual Babylon."

The seventy years of Babylonish captivity ended 536 B. C., and in that year 42,360 Jews returned to Jerusalem to rebuild the temple. See the first three chapters of *Ezra*. But they were greatly hindered in the work by the Gentile nations (*Ezra* 4:1-21), and finally by force and power were compelled to cease. Then ceased the work of the house of God which is at Jerusalem. *Ezra* 4:23, 24. But the prophets Haggai and Zechariah "prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them."—*Ezra* 5:1. Here they got a commission from heaven, and God was with them and they "began to build the house of God which is at Jerusalem, and with them were the prophets of God helping them."—Verse 2. This is the first time they went to work with inspiration from heaven; "but the eye of their God was upon the elders of the Jews, that they could not cause them to cease."—Ver. 5. God was in the work, and none could hinder it, "and this work goeth fast on, and prospereth in their hands."—Ver. 8. "And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up."—Ver. 11. This occurred in the year 520 B. C., and this is the true starting-stake of the 2,400 years. Measuring forward 2,400 years from 520 B. C. brings us to 1880 A. D. In other words, just 2,400 years lay between 520 B. C. and 1880 A. D. Then shall the sanctuary be cleansed.

How wonderful is the fulfillment of prophecy. That very year God began to raise up holy men, who discerned the body of Christ—the church—and a great reformation began. From that time on a mighty gathering together of God's people out of the confusion of sectism has taken place. And with the great truth that the body of Christ only is the church, the pure doctrine of holiness is preached and lived to the Bible standard, and the thousands of souls thus gathered out of confusion are being cleansed and purified by the blood of Christ.

But it may be asked: Why did God choose the return of the Jews from literal Babylon and the rebuilding of the temple at Jerusalem for the starting-point of the 2,400 years? We answer: Because that was a type of the return of the people of God from spiritual Babylon to the new Jerusalem. Thus sayeth the prophet: "But the ransomed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Also the rebuilding of the house and temple at Jerusalem by the Jews, was a clear type of this glorious work we are now engaged in. They said, "We are the servants of the God of heaven, and build the house that was builded these many years ago, which a great king of Israel builded and set up." The house of God in this dispensation "is the church of the living God, the pillar and ground of the truth."—1 Tim. 3:15. The apostasy crushed it down under human authority and rule, and a great pile of sectarian rubbish covered it over for the centuries from the clear view of the people; but in these last days, with the flaming torch of truth, this great pile of human rubbish is being consumed, and the house of God, which was so crushed and scattered during the great apostasy, is again being built up and cleansed by the burning Spirit of God with the blood of Christ, and thus restored to its primitive glory and power. Thank God we have reached that time. The glorious truth of the whole gospel of Jesus Christ is again shining forth in all its brilliancy and beauty. The clouds and mists of confusion are passing away, and the clear rays of the Sun of righteousness are again being shed forth in these last days. This was prophesied in Zech. 14:6, 7. We will give it as rendered in the LXX. "And it shall come to pass in that day [gospel day] that there shall be no light [the dark day of Romanism] and there shall be for one day cold and frost, and that day shall be known to the Lord, and it shall not be day nor night [the cloudy day of Protestantism—Ezek. 34:12—a time of mixture of truth and error, light and darkness], but **towards evening it shall be light.**" Thank God we have reached that time.

The sun of time is fast sinking in the western horizon, and the last gleams of the light of God are now shining

forth. We are in the evening time. The sanctuary, or church, is being cleansed. The elect are now being gathered. Thus the bride of Christ is being prepared for the bridegroom. "And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints." This is the special "**sign**" of Christ's coming. "When ye shall see these things come to pass, know that it is near, **even at the door.**"

"The fury of God has come up in his face,
He raiseth with power to deliver his saints;
His angels are flying to gather them home,
A positive sign that the Lord's near to come."

—Selected.

Beloved friend, are you ready for that great event? You cannot evade it. You are hastening onward with an awful speed to eternity. Amidst the hurry and whirl of this fast age, you may forget God, and have little concern about things eternal; but remember, that soon you will leave these earthly scenes. The laugh of the gay and light-hearted, the riches and pleasures of this world, the tears and sighs of the care-worn; the rumbling and rattling of commercial and social and political life will soon be exchanged for the thunders of final judgment and the catastrophe of a ruined world. While the responsibilities of life may be pressing upon you, and the changing, fleeting, deceptive things around you may divert your mind from this awful truth, let me still, in kindness, remind you of the fact **that you are going to the judgment**. Soon you must bid a last farewell to earth's scenes and deceitful joys—life's fair summer past, its opportunities forever gone, hell rumbling beneath you, the world on fire, and heaven glittering above you. What will you do amidst the scenes of eternity in that great day? Will you spend eternity with the pure and holy in heaven, or amidst the shrieks and wails of damned souls, and howling demons writhe in hell forever? "Blessed are the pure in heart, for they shall see God." "The wicked shall be turned into hell, with all the nations that forget God." **"CHOOSE YOU THIS DAY."**

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